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COMPREHENSIVE

TAMIL AND ENGLISH DICTIONARY

OF

HIGH AND LOW TAMIL,

BY

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ASSISTED BY COMPETENT NATIVE SCHOLARS:

IN PART

FROM MANUSCRIPT MATERIALS OF THE LATE REV. JOSEPH KNIGHT,

AND OTHERS.

MADRAS:
PRINTED AND PUBLISHED BY P. R. HUNT,
AMERICAN MISSION PRESS, 167, POPHAM'S BROADWAY.
1862.

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PREFACE.

THIS Comprehensive Tamil and English Dictionary, as its title indicates, embraces both the Common and Poetic Dialects of the Tamil language, including its principal Astronomical, Astrological, Mythological, Botanical, Scientific and Official terms; as also the names of many authors, poets, heroes and gods. Containing, as it does, upwards of 30,000 words more than any similar work, it will, it is hoped, be found a most important help in acquiring such a knowledge of the language, as will enable the student really to profit by its literature. It will also be found useful to those who may wish for condensed information on the philosophy, the religion, the superstitions, and the customs of the Hindus. A few remarks on the relation of the Tamil to some other languages, may not be here out of place.

Professor MAX MULLER, in his celebrated lectures, divides nearly all the languages of the world into three main families—the Aryan, Semitic, and Turanian. The *Aryan* includes the Sanscrit, Greek, and Latin; the *Semitic* is divided into Aramaic, Hebraic, and Arabic; and the *Turanian* consists of the Tungusic, Mongolic, Turkic, Finnic and Samoyedic of the North, and the Tamulic, Bhotiya, Taic and Malaic to the South.

According to this classification Tamil belongs to the Turanian family. The REV. R. CALDWELL, LL.D. has conclusively shewn that all the Dravidian languages are from the Scythian, and especially, its Finnic branch. But from affinities traced out by him, in addition to those hereafter given, it would seem that we may go farther back for many roots and forms in these tongues, to some common fountain both for them and for the languages of the Indo-European family, including Sanscrit; nearer to the time when "the whole earth was of one language." He specifies 85 words in the Dravidian, as having Scythian affinities, 31 as Semitic, and 106 connected with the West Indo-European family, distinct from those in Sanscrit.

It appears that some Aryans from the North, as missionaries of religion and civilization, had in a measure humanized the tribes in the Southern part of the Peninsula, previous to any warlike irruption; which perhaps never affected the Southern tribes as it did the Northern. When Rama, a fabled incarnation of Vishnu, conducted his army of monkeys, or wild men of the woods, from Oude to Ceylon, he found in his march holy ascetics from Ar'yavarta, lying between the Imaus and the Vind'hya mountains. Subsequently in the sixth or seventh century before Christ, at the head of a similar Colony, we find the celebrated Agastya, called the father of Tamil. He is said to have learned it from Skanda, the second son of Siva. We are not to suppose that he formed the Tamil Alphabet. The words எழுத்து, letter, and சுவடி, book, are original Tamil; and show that such existed before there were any innovations from Sanscrit, which Agastya himself commenced. He formed the first Tamil Grammar. It contained 12,000 Sutras. All is now lost except some fragments preserved by Tolkâpyan, in a Grammar which bears his own name. Agastya wrote voluminously, both in Tamil and Sanscrit, especially on Medicine; but probably few if any of the works now bearing his name are genuine. In the opinion of the REV. WILLIAM TAYLOR, the able Editor of Dr. Rottler's Dictionary, "there was originally one simple homogeneous dialect, spoken by rude, simple aborigines from the Himalaya to Cape Comorin." Mr. Taylor thinks that, "the earliest probable refinement of it was the Pali of the North, and the Tamil of the extreme South;" and that, "the Sanscrit assumed its own form by engrafting numerous Chaldaic terms of science and others of common use on the old Pali." It is evident from their names, that the Pali must have been anterior to the Sanscrit, the former signifying *root* or *original*, and the latter *finished* or *polished*. It is stated by Colonel Sykes, that very ancient inscriptions on rocks and coins, are found in Pali and Pracrit four hundred years earlier than in Sanscrit. *

It is said that the language of the Mountaineers of Rajah Mahal abounds in terms identified with Tamil and Telugu. What is more singular, the names by which the ivory, apes, and peacocks, conveyed by Solomon's

* Asiatic Journal, vol. xii. p. 415.

ships of Tarshish were known, are the same with those still used in Tamil; seeming to imply that the traders visited Ceylon or India, and obtained with these novelties their Tamil names, DANTA, KAPI, and TOGAI, as found in the Hebrew Bible.

The Tamil is not a vulgar dialect. Before the principal basis of the English had a written character, it was a highly polished language. Its name signifies *sweetness*, and though not so musical as the Telugu, in its poetic form especially, it is not without its claim to euphonic charms, and "linked sweetness."

Unlike several of the Vernaculars of India, it is not, as some have supposed, a daughter of the Sanscrit. Its Alphabet differs not only in character, but in sound; and is more limited. Its Grammar, though conformed to the Sanscrit, as far as the genius of the language would allow, is still very different. It has no article, no relative pronoun, no dual number, no optative mood. It differs in its numerals, in many nouns, verbs, and adverbs, and in technical terms in grammar. In the declension of its nouns, the conjugation of its verbs, and the arrangement of its sentences, it more resembles the Latin.

While nearly all the Vernaculars of India have been greatly enriched from the Sanscrit, that wonderful language has condescended to borrow even from the Dravidian group, of which the Tamil is the oldest, and the principal. Dr. Caldwell in his learned Dravidian Comparative Grammar, instances 31 words in Sanscrit taken from Dravidian tongues, and 25 borrowed by both from some common source. He is of opinion that the Sanscrit derived its cerebral consonants from the Dravidian.

It is evident that there was an early literature in Tamil independent of Sanscrit; and now, within certain ranges of thought, omitting terms of art, science, religion in a great measure, and certain abstract forms, we may write in pure Tamil, as in English we may in pure Saxon. In fact the nearer we approach the Shen-Tamil the less we need Sanscrit. Dr. Caldwell has well said, "the Tamil the most cultivated, *ab-intra*, of all the Dravidian idioms, can dispense with the Sanscrit altogether, if need be, and not only stand alone, but flourish, without its aid." It is certain that Tamil could do without Sanscrit much better than English without Latin. In many respects, it would have been well, if the aboriginal tribes at the South had been left without Aryan civilization. Undoubtedly the Brahmans improved their dialects, and taught them much of useful art and science; but by bringing them under the influence of the Puranic system of idolatry, they shackled their intellects, perverted their moral sense, and bound them fast to error by the chains of caste. The reason why Tamil is more independent of Sanscrit than the Northern languages, and even than the other Dravidian tongues, is, that it has not been left, like those, principally to the cultivation of the Brahmans. The Cural of Tiruvalluvar, or sacred Pariah priest, written perhaps in the ninth century, A. D., and containing 1,330 distichs, is regarded as one of the finest productions in the Tamil language; but its author was a Pariah. A reputed sister of his, called Auveiyar, or Matron, wrote brief epigrammatic moral verses, of much merit, now used in all the Native Schools. The Chintamani "a brilliant romantic epic" of 15,000 lines, was written, probably in the tenth century, A. D., by a Jaina; and the Nannul, a High Tamil Grammar of great value, a little later, also by a Jaina. The *imitation*, not translation, of the Ramayana, was composed about the eleventh century, A. D., by Kamban, the son of a king, and not of the priestly tribe. His production, consisting of 12,016 stanzas, in five books, is considered by learned Tamilians as superior to the original.

The Tamil has certainly been greatly enriched from the Sanscrit, and has borrowed from it some letters, rather, however, as a convenience than necessity. There is no reason for rejecting this aid, within proper bounds. By it, the language has become copious, as before, it was precise, philosophical, and energetic. A native author of repute, well versed in English, as well as his own vernacular, has said, adopting the words of Mr. Taylor before mentioned, "*it is one of the most copious, refined, and polished languages spoken by man.*"* This Author has added, what may admit of doubt, "few nations on earth can perhaps boast of so many poets as the Tamils." As, however, all their earlier literature was in poetry, even Dictionaries and Grammars, and works on Medicine, Law, Architecture and Theology, the number of poets, so called, must have been great. The Chola, Sera, and Pândyan kings of Southern India, especially the latter, from the 6th century before Christ, to the 14th century after, were liberal patronizers of the Poets. A college of literati, called the Madura *sangam*, was long in existence. The sunshine of royal favor brought many poets into light, if not into life. Their works were

* Tamil Plutarch by Simon Casie Chitty, Esq.—*Preface.*

mostly destroyed by the Mohammedans in the early part of the 14th century. It is not perhaps extravagant to say, that, in its poetic form, the Tamil is more polished and exact than the Greek, and in both dialects, with its borrowed treasures, more copious than the Latin. In its fulness and power it more resembles English and German than any other living language. Its prose-style is yet in a forming state, and will well repay the labor of accurate scholars in moulding it properly. Many Natives, who write poetry readily, cannot write a page of correct prose.

In one respect the Tamil has an advantage over the other vernaculars of India. It has a greater amount of Christian literature. As the number of Native Christians speaking Tamil is two or three times greater than of those speaking any other vernacular, so the books prepared in that language are proportionably more numerous.

It will be seen, therefore, that a Lexicon which will enable a student to read their books in poetry, as well as prose, is very necessary. Hitherto the Dictionary of Dr. Rottler has been the only one professing to give any aid to the student in reading Native books, except of the most elementary kind, and that, though very valuable, is too limited in its vocabulary, and deficient in Astrological, Mythological and Scientific terms, fully to answer the purpose. It is very much confined to the Tamil of the Continent, not embracing much that is in good use in Ceylon.

To those who may wish to know something of the history of this work, it may be stated, that it was commenced before any part of ROTTLER'S dictionary was printed, by the REV. J. KNIGHT, Church Missionary at Jaffna, assisted by MR. GABRIEL TISSERA, a learned Native connected with the American Mission there. The plan embraced not only a Tamil-English Lexicon of the common and poetic dialects, but, on a smaller scale, an English-Tamil Dictionary, and one of Tamil synonyms. Mr. Knight, who was an accurate Tamil scholar, labored diligently, as far as other duties allowed, in collecting materials for these publications, and was ably assisted by the REV. PETER PERCIVAL, then of Jaffna, now Professor of Sanscrit and Vernacular Literature in the Presidency College, and other Missionaries, as also by Native scholars. After four or five years a voyage to England, in 1838, on account of ill health, obliged him to suspend the work; and his death, followed immediately on his return to Ceylon.

The materials collected were transferred to the American Mission, in Jaffna, which had borne the expense of their collection. From them, in part, the REV. LEVI SPAULDING, M. A., brought out the contemplated Tamil Dictionary, and the REV. SAMUEL HUTCHINGS, M. A., removing from Jaffna to Madras in 1842, continued the printing of the English and Tamil work. At the same time he carried on the preparation for the larger Dictionary. In little more than a year his health failed, and he left India with no prospect of returning. It then devolved upon the present Compiler to take charge of all the materials collected, to carry on the preparation for the larger work, and to finish the correcting and printing of the English-Tamil Dictionary; of which about one fourth remained unfinished. This was done in a few months. Subsequently in 1852 Mr. Spaulding, who had assisted in first preparing the work, brought out a second edition in Jaffna.

It is unnecessary to state all the causes of delay in commencing, and of subsequent interruption in prosecuting the principal work. One or two circumstances may be mentioned to show why, between the time of undertaking its preparation and its final completion, so many years elapsed. It is evident that a Missionary with the entire care of a station, having a Native church, a large English school, and several schools in the vernacular, could not devote a great proportion of his best hours to any literary pursuit, however important. Besides these occupations, there was, in the present case, an extra draught of four hours a day, for three or four months, in as many successive years, in the revision of the Tamil Scriptures, to say nothing of labor as Secretary of a Mission, and, through most of these years as financial agent for two other Missions.

The task to be accomplished was also great. Besides large deficiencies in the materials collected, they were arranged on a plan which it was thought best not to follow, and however valuable, as a whole, were somewhat like fish brought to shore in a net, good and bad together. A selection had to be made, and the Vocabulary required to be greatly increased.

So far as the materials had been arranged, the words collected were placed alphabetically, without reference to their origin, whether Tamil or Sanscrit, or to their being primitives or derivatives. The representative of

the verb was the past verbal, after the manner of Sadur-Agaradi. This is convenient, but exposes to error; because the verbal has sometimes a different meaning from other parts of the verb. After much consultation, it was thought best to take the *root* of the verb, as of other parts of speech, for the leading word. This is the imperative singular. All the parts of the verb flow naturally from that. This arrangement, though the most simple, as well as most philosophical, had not been adopted in any Dictionary, and required an entire re-casting of the copy so far as prepared. It was also thought necessary to separate the Sanscrit from the Tamil words, designating the primitives by an asterisk, and, in important cases, giving a reference to WILSON's Sanscrit Dictionary, which had not been done at all in the copy. Often a single word stood for both Sanscrit and Tamil. The derivatives, too, were to be brought under their primitives, when it could be done without making it too difficult to find them. On this account it was necessary to write and re-write the copy several times. But what was a vastly greater labor, Tamil renderings were to be added to all the principal words, and the various meanings, with translations of the examples. This was for the double purpose of fixing the definitions more precisely, and of making the Dictionary useful to natives not understanding English.

Though a very small part of the copy was at that time in any sense complete, a commencement in printing was made in 1853, and proceeded with by the Compiler to September 1855, when he was obliged, by loss of health, to leave for his native land; and was absent nearly two and a half years. The Rev. Peter Percival, before mentioned, very kindly undertook the supervision of the preparation and printing, for a time; and continued his labors about a year, when his professional duties obliged him to suspend them. Only 280 pages were then printed. When resumed in 1858, and 80 pages added, there was what threatened to be a final stop to the undertaking for want of money. The American Board of Commissioners for Foreign Missions, who had hitherto borne all the expense, could not, on account of a large debt, make further advances, even to save themselves from the almost entire sacrifice of all that had been done.

To prevent the waste, in great measure, of what had been printed, the loss of the manuscripts prepared, and the failure of bringing out a book so much needed, after application to Government for aid—which was unsuccessful, except to the extent previously promised of taking one hundred copies of the book when finished—the Compiler proposed to carry on the undertaking by dividing the expense into 70 shares of Rupees 200 each, and to allow to every share 10 Copies of the Lexicon; which would be at the rate of Rupees 20 for each copy. If all were taken the estimated expense would be met, and 500 copies of the edition remain for the American Board, toward their previous large outlay.

This proposal was responded to only in part, as will be seen by reference to the list of Subscribers. To the present time,—including the subscription from Government—the amount subscribed is scarcely more than a moiety of the estimated expense. Had this been as great as was expected, there would be Rupees 7,000 to be provided for. It has been considerably less. Still it leaves a debt of more than Rupees 5,000, to be met by the gradual sale of the work. This of course rests on the Compiler, who commenced it on his own private responsibility, with the expectation of probable loss, and with no chance of gain. Whatever is realized, above the actual expense, is to go to the American Board. When only a small part of the money needed was given, or promised, the printing was re-commenced in September 1859, and steadily prosecuted to its conclusion, in July 1862; or in a little less than three years.

In the preparation of the work the Compiler has been aided at different times by competent Natives. Of these, the first was Ramanuja Cavi Rayar, long well known as a leading Munshi in Madras. He is not living. The next, and for some years, until he was appointed Head Munshi in the Presidency College, was T. Vizagaperumal; then, until he also left for the College, Veerasawmy Chetty. For the last two years, Athimoolum Moodelly, and for a longer time Mr. Abraham Alliene, a good native scholar. The sheets as issued from the Press have had the benefit of correction, for a short time, by Mr. B. Kellogg, connected with the Department of Public Instruction, and for most of the remainder by D. C. Visvanatha Pillai, B. A. To all these the Compiler would express his obligations, also to Mr. Nevins who was with him for a year after recommencing the printing; but more especially to Mr. Percival, as having charge of the preparation and printing of the work during the absence of the Compiler.

For the neatness of the typography, and general accuracy and taste of the printing, all who use the Lexicon will feel themselves indebted to Mr. HUNT, Superintendent of the American Mission Press, and his Assistants.

The work was begun and has been prosecuted, principally, to promote Christian Missions, by assisting Missionaries to acquire the Tamil language. This is not to be learned by a few vocabularies, or from Dictionaries of the common dialect only. Who could fancy that he had a knowledge of Latin or Greek if he had not read a single poem in those languages? It is not that Missionaries should use high words in their conversation or preaching, that they ought to know something of the poetic dialect, but, on the contrary, that they may know how to avoid them, and use good words neither too high nor too low, that is too vulgar. As, however, the natives are exceedingly pleased with any thing in the shape of poetry, or song, a preacher who would address them with most effect, should be able sometimes to quote from the songs, and poetic sayings, of the "wise men" among the Hindus.

A missionary, who has a fair acquaintance with Tamil, stated publicly that it was long before he learned that the Tamilians have a high and low language, and that he was, while in this state of ignorance, not understood by the people, because he used the former, as learned from books. But his mistake consisted not in using good words, such as he might learn from well written books, or from good speakers in public or in conversation, but in not using the right words in the right place; or, perhaps in not pronouncing them correctly; for most foreigners fail more in pronunciation than in the use of words. No one need to employ vulgarisms, or imitate the patois of horse-keepers, or any other low dialect, to be understood. The common people understand a grammatical sentence, and the proper use of finite verbs, as well as one ungrammatical, in which the persons and tenses are merged in some imperfect form of the verb. If a scholar, leaving the proper rules of the language, tries to learn the various vulgar dialects, which a native may use intelligibly, he will be constantly liable to make ludicrous mistakes. Who but an Irishman would undertake to use the English of a low Irishman, or who but a Highland Scotchman venture upon Gælic forms? The truth is there is not a high and low Tamil, except of the poetic and common dialect; but there is a simple grammatical Tamil, intelligible to high and low, as in English, unless interlarded with high words—as may be done in any language, if one wishes to show his learning, or knows no better—and there are endless varieties of provincialisms, cant-words, words peculiar to a trade or profession, and vulgarisms differing in different places, and among different classes, and not intelligible to all, even of the Natives; and much less at proper command by a foreigner. The missionary has little to do with these, except to avoid them.

An accurate knowledge of the language is indispensable to every Missionary to the Tamilians, who would, in the highest sense, magnify his office. One reason of the comparative inefficiency of many who speak and preach in a vernacular, whether foreigners or natives, is their limited acquaintance with its richness and power. Even those principally employed in teaching Native youth through the medium of English, would find themselves possessed of a new faculty, if able freely to use the mother tongue of the pupil. They could then ascertain whether their teaching was understood; and could not only *teach* but *educate*. The great desideratum in all Anglo-Vernacular Institutions is, to make the pupils thorough in their knowledge of their own language, as well as the English, that they may be able to transfer the treasures of the latter into the former. The actual *fact* is, that many natives who are good English scholars, neglect, if they do not despise, their own tongue. To all Government officers among the Tamil people; to all educated Native youths in their midst; and to all Oriental scholars, a knowledge of this language is important.

There is an increasing conviction of the value of this knowledge. The Government have given a wide-spread stimulus to the study of the Vernaculars, by requiring many of their agents, both in the Civil and Military service, to cultivate them, and by establishing Examinations to test the fitness of natives as well as other applicants for employment, as in other respects, so also, in an acquaintance with some vernacular. In the Missionary Schools, and Government Institutions, more attention is paid than formerly to the native languages. The Press is also aiding in the work. A brighter day is thus dawning upon the natives of India.

Amidst the various hinderances and discouragements which have attended the prosecution of this work, and made its wheels drag heavily, and sometimes to stop, it is only by the special blessing of God, that it has been concluded. At the feet of JEHOVAH-JESUS it is humbly laid; to all Missionaries among the Tamil people, it is respectfully dedicated.

M. WINSLOW.

American Mission House, Chintadrepettah,
Madras, August, 1862.

THE PLAN OF THE LEXICON.

In using this Lexicon its plan should be understood. It is intended to combine, as far as possible, a philosophical and alphabetical arrangement of the words, without repetition. The derivatives are brought under their primitives—which are arranged alphabetically, in large type—when the initial letters are the same or changed by common grammatical rules. If different, the important words are given as principals, with a reference to the root. The verbs also are given as principals in large type. The derivatives are in a medium type, and are arranged, with the exception mentioned, under their primitives, either alphabetically or in the order of the definitions with which they are connected. The DIRECTIONS FOR USING must therefore be consulted.

When verbal nouns are given, it is to fortify the definition of the word by reference to the Sadur, or because the verbal, as is sometimes the case, differs somewhat from the verb, or one form of a verbal from another. Those ending in ல் and in ழ often differ, as the latter takes more the meaning of a substantive, and is regularly declined. Though it has been intended to place the definitions, generally, in the order of their importance, the most common are not always given first. There are other considerations to be taken into account, in determining the extent of a meaning, which are not in every case obvious.

It will be noticed that Adjectives, Adverbs and some Particles are given as primaries. This may not be strictly correct, according to Tamil grammarians, who make little distinction between these and Nouns, especially the two former; but it is convenient.

Adjective forms of abstract nouns, as அருமை, கருமை, கொடுமை, சிறுமை, பெருமை, &c., might be arranged under their nouns, but in some of them, as for instance the two last, it is more simple to make the adjective also a primary. In some cases it may be doubtful which is the root. Adjectives proper are not very numerous, their place being generally supplied, by nouns and participles, but there are some, and these of course, are primaries, as கல் or கல்ல, சில, பல, and மற்ற. We might add புது and பொது, but they may be formed from the abstract nouns புதுமை and பொதுமை.

The grammatical rules occasionally given for the change, omission, or reduplication of letters, may be considered by some as superfluous; but to many they will be a convenience. The reference of important words to Wilson's Sanscrit Dictionary, Second Edition, when found in that, is for the better satisfaction of those who can thus verify the meanings there. When authorities are given, as Rottler, Beschi, Ellis, or சது, for சதுரகராதி, Sadur-Agaradi, especially in regard to the last, it is not to be understood that other words have not like authority, though not given, or that the definition rests only on such authority; but that these especially sanction the word in the use given. The former of them, within the limited plan of its Vocabulary, and making allowance for the meanings being given by Synonyms, is usually correct. There is scarcely a word of which several exact synonyms can be given, much less will each of those be words synonymous with every other. For instance, while under அச்சம், twenty-five synonyms are given, scarcely half a dozen of them could be used for as many others in the list. This source of error is to be guarded against, in using the Sadur.

Great assistance has been derived from Dr. Rottler's Dictionary. When doubt existed as to his renderings, and they seemed not fully supported by others, his name is given. In Botanical names he has been often followed, because the old system is better known, except to professed botanists. Other authorities have, however, been consulted; and sometimes the new classification has been adopted. As to Beschi, and the Old Dictionary, they are not authority, except as to the fact of the word having been in use. The addition of *prov.* for provincial, has a general, but not exclusive reference to Jaffna usage, and that of *local* to Madras. *Poetic (p.)* implies that there is only poetic authority for the word, and *(c.)* for common, that it is frequent, but not classical, while *(v.)* for vulgar carries its own meaning.

In the first part of the Lexicon to the name of some medicinal and other plants *M. Dic.* is annexed to show the authority to be a Medical Dictionary, as Ainslie or some other; but as reference for these is sometimes to Ainslie, sometimes to a Botanical Dictionary, and sometimes to Drury on the Useful Plants of India, this reference is omitted in most of the pages.

DIRECTIONS FOR USING THE LEXICON.

Look for the root of the word sought, which in verbs is the imperative, among those in the largest type. If the first two or three letters are known the word will easily be found. If there be a change from these in the derivatives, it will generally be sufficient to recollect the usual rules for the mutation of letters. For instance you have கற்க, and do not find it in this form, you will, of course, look under கல்; or for நிற்க, under நில். Imperatives, however, though capable of being traced further back to a primitive root, are given as primaries, for ease of reference. Thus you find சுருட்டு, though it comes from சுருள். Whatever part of a verb you may have, look for the imperative, which will be its first letter, or first two or three letters, unless changed by rule. If a word supposed to be a derivative is not found as such, it is to be looked for as a primary, for the reason before mentioned. It is to be remembered that the alphabetical order is followed for each distinct class, whether primaries or secondaries, and, therefore, the search for a word is not to be given up until both have been carefully examined, bearing in mind the rules for the change of letters. Let it also be remembered that the letters ப் and வ் are often used interchangeably, also ங் and ன், and that ன் sometimes stands for ண், and ற் for ர் with a mute following. Thus for பாவம் is பாபம், for கிணேகம் is கினேகம், for வண்ணம் is வன்னம், and for நிர்ப்பாக்கியம், you may have நிற்பாக்கியம். For the Sanscrit form கர்த்தா you find கருத்தர், கர்த்தர் and even கத்தர்; for சாஸ்திரம், you have the Tamil form சாத்திரம், for அஷ்டம், you see அட்டம், for சூஸ்திரம்—சூத்திரம் for குஷ்டம்—குட்டம், and for பிறியம்—பிரியம்; for the vulgar forms மிறுகம், and கிறிகை, you have மிருகம், and கிரியை. These are only examples to be borne in mind in looking for words not readily found. With the leading word, notice any that may be connected with it, or mentioned subsequently, whether as common or vulgar.

In words like ஒத்த, remember that the root may be only the first vowel, as in this case ஒ, and look for that. When there is a verb in which the consonant of the root is doubled, but you do not find the imperative in that form, look for the root with a single consonant, as அண் for அண்ணு. For முயற்சி, உருட்சி, &c., refer to முயலு, உருள், &c., and for எடை and உடை, see the roots எடு and உடு. In compound words of a genus and species, the former, as the root, will often be the last part of the word, as, கூட்டச்சாலை, a road shaded by thick trees; சிலாபாகம், a hard style in writing.

Observe that verbal nouns are usually placed after the other derivatives of the verb, unless, as sometimes, they are made primaries; and that Tamil words, and Tamil letters, take precedence of the Sanscrit. The letter ஷ் follows ட். The Sanscrit prefixes, whether they are privative, or otherwise, are followed by their compounds, as அப, privation, அபகாரம், ingratitude. Such Sanscrit words as முக்யம் and சக்தி are found in their Tamil form முக்கியம் and சத்தி.

As ர and ல are not properly initial letters, இ or உ will usually be found placed before them, but some foreign words, and a few others, are given with these initials. Some beginning with ஜ, and two or three other Sanscrit letters, are entered, being frequently found in print.

The *Abbreviations* scarcely need explanation. The principal are, *prov.* at the beginning of a sentence, provincial; at the end, Proverb; *St.* or *Sans.* Sanscrit; *Hind.* Hindustanî; *Ar.* Arabic; *Pers.* Persian; *for.* foreign; *Mah.* Mahratta; *fig.* figurative; *inf.* infinitive; *v. noun,* verbal noun; *appel. n.* appellative noun; *priv.* privative.

PATRONAGE.

The London Missionary Society kindly took four shares; the Church Missionary Society, two; the American Board for its Ceylon and Madura Missions, two; the American Reformed Dutch Church, one and a half; the Vernacular Christian Education Society, one; H. Stokes, Esq, one; W. H. Bayley, Esq., one-half; W. E. Dodge, Esq., New York, one; London Missionaries, South Travancore, one; a Lady, one; Jaffna Missionaries, one; Messrs. Spicer Brothers, London, one; Messrs. Trübner and Co., London, one. Besides these there have been subscriptions for separate copies from Missionaries, and other friends, in India and America, amounting to about seven shares, of which the Wesleyan Missionaries took half a share, and the Missionaries in Tinnevelly one share. The names of these and of the Jaffna Missionaries, are in the List of Subscribers below. In the List will also be found the names of many others who were pleased to patronize the undertaking in this way, in its earlier and later stages; and of *donations* generously made by the Honorable J. F. Thomas, Esq., George Arbuthnot, Esq., and some others in England and America; and of Lieut. Col. J. Maitland in India.

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The Madras Government 100 Copies [at share-price.]

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From The Church Report 1864 by Wm Miller, M.A.

themselves, instead of devolving this on our conductors. The great difficulty which the school has to contend with is its locality. It is far removed from the streets in which the pupils live; and a noisy and bustling thoroughfare, like the Mount Road, is plainly most unsuitable for young children coming to. If it can be accomplished at all, we wish next year to engage a house in some quieter and more convenient locality.

Unlike that at Triplicane, Mr. HUFFTON'S School is most favourably situated; and the number in attendance is therefore very steadily kept up. If the accommodation had been such as to admit of it, it could with ease be greatly increased. The Sunday School begun last year has gone on well. It is regularly attended by more than half the girls. Mr. Huffton reports that the school has suffered less than formerly by the withdrawal of the older scholars; a hopeful sign that our greatest difficulty is being overcome.

THE BALICA PATASALA[x] is still supported by our generous friend Mr. Hathaway; and continues on the whole in its former prosperous state. At the commencement of the year, difficulties arose from some of the foolish reports so apt to become current in Native society. With this exception there has been nothing unusual in its history throughout the year. Many native gentlemen have all along taken much interest in this school, and this has been found a very great assistance. Their interest was shown at the Anniversary Meeting held in April last, where there was a large attendance of intelligent members of the Hindu community, and when addresses were delivered by graduates of the University and others. Several Hindu gentlemen have also volunteered handsome subscriptions, if at any time it should be determined to build a house specially for this school.

The Balica Patasala was inspected a few months ago

[x] [B] a high caste female school.

by Mr. Fowler, who, while pointing out several defects, has yet given a favourable report, and recommended that Government should issue a grant in its favour amounting to half the expenditure. When the new Rules come in force, we hope that such a grant will be received. Mr. Fowler expresses his disappointment that no higher standard of education has been reached. It is also our own constant regret; but so long as girls are removed at such an early age, our progress in this respect must be very slow. In April a promising attempt was made by the Rev. R. M. Bauboo and his wife, to follow up the education given at this school by instructing at their own homes the girls who had been withdrawn. For several months a number of girls were visited in this way. For some time however Mrs. Bauboo has been prevented from going on with the work; and as we have not yet succeeded in finding such an agent as would be required in her place, it is in the meantime intermitted. We hope soon however to see it renewed and successfully carried on. In the present state of native society our day schools are incomplete, unless supplemented by some plan of the kind.

The MADRAS GIRLS' DAY SCHOOL, which along with the Balica Patasala is superintended by the Rev. R. M. Bauboo, was carried on in the premises of the Central Institution until the beginning of the present year. That building is however most inconveniently distant from the streets from which the girls are chiefly drawn; and partly on this account, partly on account of the increase in the number of male pupils making all the room available necessary for them, it was then transferred to a house in a central position in Black Town. At the same time as part of our retrenchment, and for other reasons, we were compelled to give up the class of Mahommedan girls. This is we hope only a temporary thing; but the difficulties of really reaching Mahommedan families are very great. A plan in some

* The Native Ministers I refer to.

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respects different from our old one requires to be devised. The removal of the school has been attended by the best results. A higher class of girls has been drawn out; and the amount received in fees has been more than doubled. This school is now, what it never could have become in its old situation, equal to the Balica Patasala. The amount of money raised by fees is indeed in itself insignificant; yet it is important to observe it, as being probably the best test we have of the value that is really set on education. Our reason for seeking to procure the attendance of girls as high as possible in the social scale must also be kept in mind. It is that generally in proportion to their station in life is the hope of retaining them long enough, and regularly enough at school, to impart a really useful amount of knowledge, and to make some impression on their minds and hearts. The soul of one of the lowest is indeed valuable as that of one belonging to any class; but all our experience shows that in respect of Female Education, the lower we descend in the orders of Society the more are our efforts like writing on the water. ✪

To all these Schools in Madras, girls of the highest castes as well as of higher classes are beginning to find their way. There are for instance, in attendance at them now, about 20 Brahmin girls. A few years ago there were none. As regards the subjects taught in the different schools, the higher classes can all, as has been seen to-day, read their own vernacular with fluency, and cipher and write with ease. They are acquainted with the four simple rules of Arithmetic, and have some knowledge of general Geography, and of elementary books treating of the history of Asia and of their own country in particular. They can mark and sew, so as to be able to make up their own clothes tolerably well. Above all, they have read at least one of the Gospels, and know besides a good many portions of Old Testament history.

It is a sufficiently modest programme, but the foundations

✪ Cold! Mr. Miller is no John Anderson, though a good fellow.

of progress have been surely laid. And the difference is already great between girls who have learnt even so much as this, and the ignorant and bigoted women whose place they must soon fill.

Of the Boarding School in charge of Mrs. Anderson, there is this year little to report. The work has been carried on as usual; and in point of education very fair progress appears to have been made. Mr. Fowler visited the School in May, but no copy of his report has yet been obtained. Mrs. Anderson gives a favourable account of the conduct of her pupils generally; and especially of the growth, as there is reason to believe, in grace of those who in former years have openly professed their faith in Christ. There are several others of whom she speaks hopefully as regards spiritual things. We need not say that here as elsewhere there has been much to try the faith and patience of those who conduct the work; but this year no trial has occured of such a kind as to call for particular mention.

Since last Examination, two girls have been married; and one, a native Christian, has returned to her relatives.

Three of the eldest girls are employed as monitors; and to a certain extent have charge of the others out of school hours. The responsibility is calculated to do good to themselves; and upon the whole they have given satisfaction in their duties.

The Dormitory has been in use since May. The funds supplied by the Ladies' Society in Scotland along with a grant from Government amounting to nearly half the entire cost, have been amply sufficient to complete and furnish it most substantially. It has proved in many ways a great boon; and has doubtless been one cause of the almost perfect health enjoyed throughout the year. It has also enabled us to increase our numbers, there being now 50 Boarders as against 41 at last examination. The accommodation, however, now at our disposal is far from fully taken advantage of

PREACHING.

The villages* to the east of Madras have been regularly visited as in former years and preaching to the heathen has been carried on in Madras by our native assistants from street to street and from house

* The villages are, Perambore, Peraloor, Agaram, Cunniah Chetty's paper manufactory, Colatoor, Tákkar's choultry, Inâveram, Connoor, Villivakkam, Pâhdy, Coratoor, Vyâsarpâdy, Ericanchêry, Mâthâveram, Mamjambâkkam, Mâtoor, Paraly, Red-hills' village and Tulakkanchâvady.

to house. The native minister,* formerly of another mission, who has since left us, and to whom we had looked for much assistance, did not throw that zeal and earnestness into the work that might have been desired, and the missionary's time was so fully taken up, that he had little opportunity of showing a better example. Still the work has not been neglected. Some encouragement has been experienced from the readiness with which the people have heard, and the many instances that have been met with, of tracts and portions of scripture having been read and thought over in secret. Caste, however, remains the great obstacle.

The Sunday and week-day services have been regularly maintained as last year. The Sunday School also continues to be well attended by the heathen pupils as well as by the Christian, and the interest displayed during the time of Divine Service, which always follows the teaching on Sunday, is very gratifying.

EDUCATIONAL WORK.

Teachers.—The ninth class has been taught by a Brahmin pupil, who was at the head of the school last year. The last class has also been given in charge to a former pupil. An East Indian assistant was employed during a portion of the year, but he did not answer the expectations that had been raised concerning him. Two new and thoroughly trained native teachers have been engaged for the coming year and much is expected of them.

It is with much pleasure that we can inform our readers that the Rev. D. Meadowcroft has kindly consented to take a share of the work during his stay in Madras and with this valuable accession to our strength we may reasonably look forward to much better things.

Cut from Mrs. J. P. Ashton's Report 1864. Anglo Vernacular School Blacktown. L.M.S.

heard both of the folly of idolatry and of the need of Salvation through Christ. After receiving special instruction for some time, he expressed a desire to separate himself entirely from idolatry. This necessitated his leaving his father's house: for, in his caste

Fees.—In March the school fee was doubled in the upper classes and increased by one-half in some of the lower classes. The attendance has been affected by this, but only to a very slight extent. Some few also were induced by the heathen to leave the school at the time of the conversion. A few others who lived nearer to Vepery transferred themselves to the new school established there by the Propagation Society. For these reasons the numbers in attendance have slightly fallen; but it should be remembered that the numbers during the last two years were above the average as the following table will show:

Total	attending in	1858, ...	410
"	"	1859, ...	406
"	"	1860, ...	389
"	"	1861, ...	445
"	"	1862, ...	475
"	"	1863, ...	449
"	"	1864, ...	398

Before 1860 there was no school fee, but from its introduction in that year the numbers fell a little, but soon steadily increased. We may therefore hope that the diminution in the present case is only temporary.

We append three classified lists of the attendance

I.		II.	
Brahmins, ...	38	Heathens, ...	295
Sudras, ...	249	Mahomedans, ...	15
Pariahs, ...	8	Romanists, ...	34
Mahomedans, ...	15	Christians, ...	54
Christians, ...	54		
Romanists, ...	34		

III.

In their 16th year or above it, ...	145
In their 12th year or under 16, ...	213
Under their 12th year, ...	40

Studies.—These range from the English First Book up to the subjects required for Matriculation at the University examination.

SELF-SUPPORT OF MISSION NATIVE CHURCHES.

(ADDRESSED TO THE COMMITTEES OF MISSIONARY SOCIETIES.)

"The self-supporting principle among Native Christians, in all its applications, needs an unsleeping guardianship and culture."—Dr. Anderson, Memorial Volume of American Board, p. 326.

IMPORTANCE.—The self-support of the Churches gathered from among the heathen, is of vital consequence. At present the resources of Missionary Societies are absorbed, to a large extent, by the maintenance of religious ordinances and schools among the converts; so that new stations cannot be occupied. It is also evident, that the many millions still perishing for lack of knowledge, cannot be evangelized by the Protestant Christians of Europe and America alone. The great aim should, therefore, be, with the Divine blessing, to rear a vigorous Christianity, able to propagate itself.

PRESENT STATE OF THINGS.—It is cause of satisfaction, that a considerable number of Missionaries are alive to the importance of the question. There are Mission districts in which the people give for the support of the Gospel more liberally, *in proportion to their means*, than the bulk of Christians in England.* Many Missionaries, however, are yet only beginning to realize their duty in this respect. Their people do a little, but far less than they would, if the obligation were properly set before them. There are also a few Missionaries, who, from one year's end to the other, never ask the Native Christians to give a farthing for religious purposes—foreign funds must bear every expense. Good Churches are built for the

* In 1863, about 400 families in the District of the Rev. E. Sargent, Tinnevelly, raised 1,371 Rupees, or £137-2*s*. When it is considered that a labourer in that part of India earns only about two shillings a week, the foregoing sum must be increased about sixfold to represent a proportionate amount in England. £137-2*s*. × 6 = £822-12*s*.; or upwards of £2 for each family. The total sum raised in 1863 by the Native Christians in Tinnevelly connected with the Church Missionary Society was 13,574 Rupees. The S. P. G. Missions raised 6,453 Rupees. The contributions of the London Mission Stations in South Travancore amounted to 6,966 Rupees. See "Ten Years' Missionary Labour in India" (p. 117) for other contributions.

last-mentioned class of converts; but they will let jackals lodge in them rather than take the trouble of stopping a hole. It is stated of a Mission district, where for twenty years the children of converts who attended school were clothed and fed, in a great measure, at the expence of the Society, that the parents were under the idea that the Missionary received large sums of money from Government to supply their wants, but that he and the Catechists divided it among themselves, prospering on their poverty! These are extreme cases, and the practice in the district referred to has been discontinued, at least to a considerable extent. Still, the tone of Native Christians at the Punjab Conference, shows the spirit where every thing is done for the converts. In fact, a more cruel wrong can scarcely be inflicted than to render people helpless dependents on others. So far from exciting gratitude, none have less of the feeling. Instead of ever-growing demands to perpetuate and extend this state of things, what is wanted is to *teach the people to help themselves.*

First Step to Improvement.—There will be no question about the desirableness of bringing about the above change. The grand point is to ascertain how it may best be done.

It has been admitted, that already considerable progress has been made in some Missions. In India, Dr. Mullens has rendered great service by directing attention to the subject. Still, there is yet much ignorance among many Missionaries as to its importance; and every year there is a succession of new-comers, who cannot all be expected to see the matter in its true light. For the moment, it is easier and pleasanter for an unthinking Missionary to pursue a pauperising system, to debit every expence to the Home Society; though in the end it is attended by bitter results.

The first *step* towards effecting a change is to bring *prominently* before the Missionary what he ought to aim at—a self-supporting Native Church. Let him know himself, and let the Christian public know, the total annual expenditure incurred on account of the converts under his care, and the proportion of it defrayed by themselves. At present, all the outlay on account of Native Agency is lumped together, and, with rare exceptions, neither the Missionary himself nor anybody else, can tell how much is devoted to evangelistic effort and how much to the Native Church. Classify the expenditure, and place *in juxtaposition* what is spent on converts and how much they do for themselves, with the ratio of their giving.

The Mode of making up Returns.—The objection may be raised, that the supply of such a Return would divert the attention of the Missionary from spiritual work. The answer to this is, that *as a general rule*, the most successful Missions have the best and most complete Returns, while the worst have slovenly Reports, with a

few vague generalities. Though the Missionary must engage, to a considerable extent, in direct labour himself, in most cases his great value, under God, is to act as the mainspring of the entire moral machinery of his district. Returns which bring the whole under review are of great advantage. A man of any judgment thus sees the weak points requiring attention.

By a little arrangement, every thing necessary can be done at a very small expenditure of time; in many cases less than by the present system. There is great variety as to the manner in which accounts are now kept by Missionaries. At some stations there are proper Account Books, in which the expenditure is entered regularly. At others, Missionaries note payments in what would be equivalent to "penny pass-books,"* at home; and in such a way as to be almost incomprehensible. These little books are often lost, and succeeding Missionaries have no means of ascertaining the previous outlay. Blank printed Returns are already furnished in some cases; but in general at present each Missionary must rule his Station Account Book and write out every item. What is wanted is a clear and uniform system of accounts, with printed forms† as far as possible, accompanied by the necessary directions.

Missionary expenditure in all parts of the world may be classed under a few principal heads:—

I. *European Agency.*

II. *Institutions to raise up Native Agency,* including Training and Theological Institutions.

III. *Evangelistic Native Agency.*

1. Preachers and Catechists labouring among the heathen.
2. Schools attended by heathen children.

IV. *The Native Church.*

1. Ministers and Catechists labouring among Native Christians.
2. Church Building, Repairs, and Current Expenses.
3. Schools attended by Christian children.

V. *Miscellaneous General Expenditure,* as postage, &c.

A few remarks may be made on some points.

I. The support of European Agency must devolve entirely upon home funds. It will be interesting, however, to know the proportion of the outlay to other items of expenditure.

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* This was the term employed by the Secretary of an important Mission in India.

† These might correspond, to a considerable extent, with the accounts kept in London, thus saving much trouble.

II. As the training of Native Agency includes all departments of Missionary labour, and the efforts of the Native Church cannot yet meet more immediate claims, the expense should fall mainly upon the Missionary Societies.

Boarding Schools, to which the most promising boys and girls from Village Schools are sent to be prepared for admission into Training and Theological Institutions, come legitimately under this head.

In some Missions, however, a good deal of money is wasted on the support of *little* boys and girls, who ought to be with their parents, who are often Catechists, Teachers, or other Native Christians, comparatively well off.

III. The outlay on account of Native Evangelistic Agency for the present, except to a small extent, must be met from European and American funds. Still, the sympathies of the Native Churches will be enlarged, and their duty to the heathen generally will be more forcibly brought before them, if they are trained to contribute a little, like the Churches at home, to support labourers employed exclusively among the heathen.

Schools for heathen children should be entirely supported by European Christians. In India, liberal grants-in-aid may be received from Government. School-fees will also lighten the expenditure.

IV. The strength of the Native Church should be devoted to self-support. Different modes may be adopted to raise means. Some may prefer to collect for several distinct objects ; others may have one general fund, to be divided afterwards. This is a question of minor concern. Self-support is the main point.

What is wanted is a Return, showing the expenditure under each head, with the sources of the funds.

The only difficulty in making up the accounts will be with regard to the 3rd and 4th Divisions. Some Mission Agents work partly among the heathen, partly among Christians; in some Missions there are what are termed "mixed agents," giving part of their time to Catechists' work, part to teaching ; some schools are attended both by Christian and heathen children.

A simple plan will be for the Missionary to include an agent in the class to which he gives the larger proportion of his time. In this way, where the agents are at all numerous, a pretty near approximation will be obtained for the whole district, by the two divisions balancing each other.

Greater accuracy will be secured by the Missionary having a list of the Native Agents before him, and then noting the time they give to labours among the Native Christians and heathen respectively. It is the rule in some Mission districts, that they devote so many days a week to the heathen. Thus the proportion may be easily

estimated. To give a better idea of what is proposed, the case of four agents may be taken :—

Names of Agents.	Allotment of Time. To Native Christians.	To the Heathen.
A	$\frac{2}{7}$	$\frac{5}{7}$
B	$\frac{4}{7}$	$\frac{3}{7}$
C	$\frac{5}{7}$	$\frac{2}{7}$
D	$\frac{3}{7}$	$\frac{4}{7}$
	$\frac{14}{7}$	$\frac{14}{7}$

Here both sides exactly balance each other. Two agents may therefore be classed as evangelistic, two as devoted to the Native Church. In the case of a fraction, let the expenditure be divided accordingly, or let agents be put in the division which preponderates.

The above review would require to be made only once a year, and would not take long. Every Missionary ought to know how the time of his native fellow-labourers is occupied.

With regard to schools, there will be no difficulty. Let the numbers of native Christian and heathen children in attendance be ascertained, and let the expenditure be allotted accordingly. Thus if there are 200 of the former and 300 of the latter; $\frac{2}{5}$ of the outlay should be entered in one division and $\frac{3}{5}$ in the other.

By taking the above course, if supplied with proper Account Books, the Missionary might soon fill up a Return of the following description.

Annual Summary of Direct Expenditure on Missions.

Name of Station.	Year when commenced.	European Agency.		Training Native Agency.			Evangelistic Native Agency.						Native Church.									Miscellaneous Expenditure.		
							Preachers and Catechists.			Schools.			No. under Instruction.			Expenditure.								
		Paid by Society.	Percentage on total outlay.	Paid by Society.	Paid from other sources.	Percentage on total outlay.	Society.	Native Church.	Other sources.	Society.	Other sources.	Percentage on total outlay.	Males.	Females.	Percentage of Readers. Ml. / Fl.	Native Church.	Society.	Other sources.	Percentage on total outlay.	Average contribution of each adult.	Percentage of Expenditure borne by Native Church.	Paid by Society.	Paid from other sources.	Percentage on total outlay.

A Table of the above nature would give an incomparably better idea of the expenditure than is furnished at present by most Missionary Societies.* There is a very marked difference in the details given with regard to the income and the outlay. The various items of the former are doubly acknowledged at great length, first in the Monthly Magazines and again in the Annual Reports. In one Report they occupy 800 closely printed columns. On the other hand, the only information given about the expenditure of sums, varying from £5,000 to £20,000, is, "Salaries, &c." "Drafts and Payments," "Bills of Exchange drawn on the Society." Though an idea of the justifiable nature of such an outlay may be formed from the numbers given of the Mission Agents, the Christian public have a right to expect somewhat more minute information. If details cannot be furnished for the year just closed, the above Return may be given for the previous year. But the Mission year may be made to terminate at such a time, that this will not be necessary. It will be understood that the expenditure connected with the Home management of the Society is not included in the above. The Abstract of the General Mission Account should still be printed in its present form. The Return recommended should be an *addition*.

The year of the establishment of a Mission should be given, as more may be reasonably looked for from old stations than new ones. The percentage of outlay on each division is to be calculated on the entire expenditure of the Mission from all sources.

* This applies to Home Reports. The South India Mission of the Gospel Propagation Society gives a clear account of its expenditure in minute detail. The writer has seen nothing equal to it. Still, the object is not quite the same as the above.

Persons above 15 may be classed as adults. Every Missionary should know how many of the males and females under his care can read the Scriptures. This information is supplied in the extensive Missions of the Gospel Propagation Society, the London Missionary Society, and the Madura Mission of the American Board in South India. Much more may it be furnished by smaller Missions. In addition to other advantages, the knowledge is an important element in judging what may be expected from converts. If there are few readers, it may be inferred that they are generally poor.

Where comparison is the object, the percentage is greatly preferable to the numbers themselves. Without this, only a very rough estimate can be formed by simple inspection. It should be computed by the Missionary himself, who ought to know it; while needless waste of time will be saved on the part of others interested.

In order to form a correct estimate with regard to the liberality of the Native Churches, it is necessary to have some proper standard. The value in British money would, in many cases, give a very wrong impression. The contributions of agricultural labourers receiving three pence a day, must differ very much from those earning two shillings. The former might seem trifling compared with the latter, while, in proportion to their relative means, the reverse might be the case. Probably the fairest scale will be to estimate the annual contributions of each adult at so many day's average wages of an agricultural labourer in the district. It is the most common form of labour, and subject to fewer fluctuations in value than any other. On the whole it will be best to calculate contributions by the number of adults under Christian instruction—not merely by the baptized or by Church members. The standard of baptism varies in different Missions—some requiring only a certain amount of knowledge and a corresponding outward walk, while others make conversion, as far as it can be ascertained, an essential requisite. Many adults, who may be simply termed adherents, give. All should, therefore, be taken into account.

It is important that only the contributions of natives under Christian instruction should be included. This is not always attended to. The writer was struck by the apparent great liberality of a small Mission congregation; but he found on inquiry that the amount had been considerably swelled by European contributions. Sometimes a *Native* Missionary Society is started, but $\frac{4}{5}$ of the income is obtained from Europeans; occasionally heathen are asked to contribute. Let only the *bonâ fide* contributions of persons under Christian instruction be returned as such; every thing else may be classed under the head of "other sources."

NATIVE CHURCH.—The foregoing Return would give the leading

details. It is very desirable, however, to have more information regarding the infant Churches. An important part of the duty of those who watch over them, is to teach them habits of order. Many of the members belonging originally to the lower classes of society, have no idea of the mode of keeping accounts. Missionaries should be supplied with the best models, and train their agents how to make use of them.

The Receipts and Expenditure, on opposite pages, might be arranged somewhat as follows :—

Pastors and Catechists.		Buildings, Repairs, &c.		Schools.		Poor.		Other Purposes.	
Native Church.	Other sources.	Native Church.	Other sources.	Native Church.	Other sources.	Native Church.	Other sources.	Native Church.	Other sources.

The last heading, "Other Purposes," may include contributions to Missions, Bible and Tract Societies, &c.

A more minute classification might be adopted in some cases with advantage, e. g., "Other Sources" might be divided into "Society" and "Other Sources;" there might be a separate Church Building Fund, &c. Much will depend upon the progress already made in a Mission District.

General Comparison.—While it would be instructive to compare the progress towards self-support made by the Missions of one Society in different quarters of the globe, it would be still more so to contrast the results obtained by all Societies. Where one Society was much more successful than another, under parallel circumstances, investigation might be made into the causes. This, however, can be done only by the adoption of a somewhat uniform system. Such may easily be secured. Nearly all the Secretaries of the Missionary Societies in London, meet monthly. If they and a few of the best accountants in their offices, with two or three lay members of Committee of excellent business habits, gave the subject some consideration, a system might be devised, superior to any framed by one Society alone. Let all agree as to certain main features, the standards of comparison. Each Society may add any minor details which it specially requires.

To enable Christians in England to compare their own efforts with those of Mission Churches, their *estimated* contributions, computed in the same manner, should be appended, if possible. More attention should be paid to the statistics of benevolent effort. The writer has few data at command, and these not the most recent. Still, an attempt may be made to form a rough estimate of the contributions to Foreign and Colonial Missions by the adults attending public worship belonging to the three largest bodies in

England. The attendance is taken from Horace Mann's Abridgment of the Census Report for 1851. The adults absent will pretty nearly balance the children present. As the attendance is only for England and Wales, funds contributed in Scotland, Ireland, and other countries, are excluded, as far as possible. So also are dividends and similar sums, as not representing the contributions of the particular year.

	Attendance at Public Worship, March 30th 1851.	Home Income. 1861.	£.	Contributions. Per Head, less ⅛ *
Church of England.	2,541,244	Church Missionary Society.	116,747	
		Gospel Propagation, do.	68,905	
		Colonial & Continental, do.	17,987	
		Total,	203,639	1*s.* 5*d.*
Wesleyan Methodists.	667,850	Wesleyan Missionary Society,	86,607†	2*s.* 3*d.*
Congregationalists.	524,612	London Missionary, do.	59,981	
		Colonial Missionary, do.	6,402	2*s.* 3*d.*
			66,383	
		Average		1*s.* 10*d.*

Each adult attendant may be said to give less than one day's wages of an agricultural labourer, earning 12*s.* weekly, or less than one half-penny a week for the spread of the Gospel. This is certainly very little for the wealthiest country in the world.

The unendowed Churches support their own Ministers in addition. The writer has no information available with regard to England in this respect. In 1862 the Scottish United Presbyterian Church, with an average attendance at public worship of 195,442, raised £157,498 for congregational purposes, or 16*s.* 1*d.* per head. For missionary and benevolent purposes of every description, the sum of £45,377 was raised, or 4*s.* 8*d.* per head. The carefully prepared statistics of this body are worthy of being imitated. Each denomination should collect with accuracy its own statistics. To "provoke one another to love and good works," it should be shown annually what is done by others.

OBJECTIONS.—Some Missionaries object, that their people are very poor, and they do not like to ask them to give. On this principle the liberality of the widow mentioned in the New Testament was a questionable act. But, on the contrary, one of the best ways of improving the temporal circumstances of the people, is to teach them to give to the cause of Christ. "There is that scattereth, and yet increaseth." Other Missionaries say: let us aim at a higher standard of religion, and then the people will do their duty: what

* For 1862.

† This deduction is made because the population of England and Wales increased from 17,927,609 in 1851, to 20,233,094 in 1861.

can be expected from persons who have little or no spiritual life ? Certainly the great want is more piety; nothing can compensate for this. But is its attainment not greatly impeded by the helpless dependent character of the Native Church in many cases ? India is roughly estimated to contain about one-third of the Foreign Missionaries throughout the world. The writer has made its circuit five times, during which he visited repeatedly large numbers of Mission stations. One circumstance struck him with great force : where the people hung on the Mission like a dead weight, making no effort for themselves, the preaching of the Gospel *seemed to lose its power*. The message appeared to be delivered sabbath after sabbath with little visible result. Let the Missionary train his people to feel that it is " more blessed to give than to receive," and it may be the prelude to the securing of his great object.

The best modes of exciting Christian liberality should be carefully studied. The publications of the Systematic Benevolence Society will be found useful in this respect.

EFFECT UPON THE PEOPLE.—The case has been mentioned of Native Christians who would not stop a hole to keep jackals out of the Church built for them. Not many miles from a Mission station where this was the case, Native Christians, belonging to another Society built a Church entirely at their own expense. Of course, they looked upon it in a very different light. And not only so. An old Mahomedan in the neighbourhood remarked, " Now that the Native Christians themselves have taken to build their own Christian mosques, they must be in earnest."

To the eye it may be more pleasing to see all the girls in a boarding school with a neat uniform dress. But does not the following extract show in reality a happier state of things ?

" At first we clothed as well as boarded our pupils, and then led them to provide one article after another till they clothed themselves. It was delightful to see the interest parents began to take in clothing their daughters in order to send them to school. After they provided their own garments they took better care of them, and so learned to take better care of other things."*

It is remarked in the life of the Poet Wordsworth :—

" A child will soon learn to feel a stronger love and attachment to its parents when it perceives that they are making sacrifices for its instruction. All that precept can teach is nothing, compared with convictions of this kind. In short, unless book attainments are carried on by the side of moral influences, they are of no avail. Gratitude is one of the most benign of moral influences."

The same feeling cannot exist with reference to a *Society*. As an experienced Missionary observed, so much has been done for Native Christians by home funds, that they look upon the source as a sort of ocean, from which they may draw without stint, and without any sense of gratitude.

* Woman and her Saviour in Persia, p. 46.

CONCLUDING APPEAL.—It is earnestly hoped that Missionaries every where will make vigorous efforts to secure a self-supporting Native Church as far as practicable. Whatever indifference is displayed by others, let each seek to do his duty.

But an appeal is specially addressed to the Secretaries and Committees of Missionary Societies, who have been constituted the almoners of the Church. They are bound by every consideration to take up the question vigorously. The matter, it is admitted, has not been entirely neglected by them. The motto at the head of this paper is proof to the contrary. The Committee of the Church Missionary Society, a few years ago, published a Minute on the Organization of Native Church, in which the principle of self-support was strongly urged. It was observed in it, that "taking nothing of the Gentiles" was apparently read in some instances as, "taking nothing of the Christians." What is wanted is to bring the matter forcibly before *all* Missionaries *annually*. No questions being asked, some appear to get along quite contentedly, while their people do little or nothing for themselves. Let the Christian public know which Native Churches are a heavy drag on Mission funds, presenting a Christianity of the lowest type, and without influence on the heathen around. A knowledge of our defects is the first step to improvement. Others will follow.

The course to be adopted is easy. It is simply necessary to forward blank returns to be filled up annually, accompanied by an explanatory statement, with some remarks on the importance of earnest effort towards self-support.

Undue expectations, however, should not be entertained. It cannot reasonably be expected that such of the infant Churches as are gathered from the very poorest of the people, should do *much* for some time. The complaint is about those, which, though comparatively well off, do *nothing*.

Will the Missionary Committees take up the question at once; or will it be postponed for a more convenient season, maintaining the present state of things for another generation?

JOHN MURDOCH,

(*Agent of the Christian Vernacular Education Society for India.*)

MADRAS, *Sept* 18*th*, 1864.

Recd. from Mr. P. R. Hunt, Madras, July 3. 1865.

FLY LEAVES FOR THE TIMES.

Telegram. "LINCOLN SHOT DEAD BY AN ASSASSIN."

REFLECTIONS.

Ack'd Aug 3, 1865

(From the *Times of India*, Bombay.)

President Lincoln has fallen by the hand of an assassin is the news brought us in telegrams of yesterday; and as several other messages were received to the same effect, we are forced to credit the painful announcement. This event at once raises the great American revolution to that level of historical importance which it will, we doubt not, ever occupy in the annals of the world. For Mr. Lincoln himself—though one of the last men to seek dramatic effect—his falling thus in the hour of victory and success, will serve to raise him to the full rank of statesmen-heroes. No one can doubt that, at any time during this struggle, if the sacrifice of his life would have procured an honourable peace for the distracted republic, that sacrifice would have been freely given. Now when once more peace smiles over the land, and, still more, because at last

> "The bondsman's chain is riven,
> "And swells from all her guilty coasts
> "The Anthem of the free to Heaven,"

might the calm leader of the great struggle be willing to die. History will do justice to the name of Abraham Lincoln, and the vulgar spite of to-day will speedily be forgotten. Such a combination of the old English virtues of respect for law and fidelity to conscience, may be matched, but cannot be surpassed, in our "own long island story." In our issue of Tuesday we republished an admirably written description of Mr. Lincoln's character, interwoven with a thoughtful review of the extraordinary circumstances in which he has been placed. That article (from the *Spectator*) has now a special value as read with the comment of this terrible event. We refer our readers to it, but select a short passage here which, as if prophetically, does historical justice to Mr. Lincoln:—

"Beset by fanatics of principle on one side, who "would pay no attention to his obligations as a consti- "tutional ruler, and by fanatics of caste on the other, "who were not only deaf to the claims of justice but "would hear of no policy large enough for a revolu- "tionary emergency, Mr. Lincoln has persevered "through all without ever giving way to anger, or des- "pondency, or exultation, or popular arrogance, or sec-

"tarian fanaticism, or caste prejudice, visibly grow-
"ing in force of character, in self-possession, and in
"magnanimity, till in his last short message to Con-
"gress on the 4th of March we can detect no longer the
"rude and illiterate mould of a village lawyer's thought,
"but find it replaced by a grasp of principle, a dignity
"of manner, and a solemnity of purpose which would
"have been unworthy neither of Hampden nor of
"Cromwell, while his gentleness and generosity of
"feeling towards his foes are almost greater than we
"should expect from either of them."

So much for the victim; but what for the assassin? This is no act of a private enemy—it is questionable if Mr. Lincoln ever made one—but it is the cause of the slaveocracy which has nerved the murderer's hand, and that cause must bear the felon brand for all time. Four years ago the threat of assassination was publicly proclaimed when the "village lawer," at the bidding of his countrymen went to "hold, occupy, and possess, the property and places belonging to the Government." The wrath of a malignant and implacable foe has been restrained—we say it reverentially—until the great work committed to the appointed minister of freedom has been accomplished. It was the slaveholders who fired the first fratricidal shot, it was their emissaries who gave up New York to riot, and who, had it not been for a vigilant police, would at a later period have given the city to flames. Now they have filled up their measure of lawlessness and violence by the dastardly murder of the first magistrate of the republic. The curse of the blood-shedder is thus on the Confederate cause from first to last; let us trust that the very name of this conspiracy against civilization will now speedily perish from the earth.

We have not previously commented on the overthrow of the Confederate army, the capture of General Lee and the flight of Jefferson Davis. The telegrams we have published were explicit enough, they plainly indicate that the war is at an end and the authority of the United States is again restored from Maine to the Gulf. As to the probable effect of this mournful event there is room enough for surmise and conjecture. The first result will, doubtless, be to knit together as the heart of one man all the parties in the loyal States; and it can scarcely fail to induce a revulsion in favor of the Union cause throughout the South. This will, after all, be a dark hour for the great republic; but no one of English race will doubt that a man, or men, equal to the crisis will be found."

Copied from the Madras *Athenæum and Daily News* of 10th May, 1865.

Printed by William Laurie, at the American Mission Press,
167, Popham's Broadway.

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CHURCH MEMORANDA.

ENGLISH SERVICES AT THE PRESIDENCY CHURCHES AND CHAPELS.

St. George's Cathedral
Mount Road.
Sunday Morn.. 11 A M.
Even.. 6½ P M.
Wednesday.... 6½ P M.
The Archdeacon & Rev. A. W. Pearson.

Christ Church,
Mount Road.
Sunday Morn.. 11 A M.
Even.. 6½ P M.
Wednesday ... 6½ P M.
Rev. W. Welch.

St. Thomas' Church,
St. Thome.
Sunday Morn.. 6 A M.
Even.. 6 P M.
Rev. A. R. Symonds.

St. Mary's Church,
Fort.
Sunday Morn.. 6½ A M.
Even.. 6½ P M.
Wednesday.... 6½ P M.
Rev. J. Richards.

Emmanuel Church,
Black Town.
Sunday Morn.. 7½ A M.
Even.. 6½ P M.
Wednesday.... 6½ P M.
Rev. Dr. Murphy.

Black Town Church,
Sunday Morn.. 8 A M.
Even.. 6½ P M.
Wednesday.... 6½ P M.
Saints' Days.... 7½ A M.
Rev. F. G. Lys.

Church Mission Chapel
Popham's Broadway.
Sunday Morn.. 6½ A M.
Even.. 6½ P M.
Wednesday.... 6½ P M.
Rev. W. Gray.

Trinity Church,
John Pereira's.
Sunday Morn.. 7 A M.
Even.. 6½ P M.
Wednesday.... 6½ P M.
Rev. H. Dixon.

St. Matthias' Church,
Vepery.
Sunday Morn.. 11 A M.
Even.. 6½ P M.
Wednesday.... 6½ P M.
Saints' Days.... 7 A. M.
Rev. W. Leeming.

St. Andrew's Church,
Egmore.
Sunday Morn.. 11 A M.
Even.. 6½ P M.
Wednesday.... 6½ P M.
Rev. A. C. Bell.

Free Church,
Esplanade.
Sunday Even.. 6½ P M.
Wednesday.... 6 P M.
Rev. W. Miller.

Wesleyan Chapel,
Popham's Broadway.
Sunday Morn.. 7 A M.
Even.. 6½ P M.
Thursday.. .... 6½ P M.
Rev. D. Griffiths and Rev. C. Brighouse.

Davidson Street Chapel.
Black Town.
Sunday .. 6½ P. M.
Wednesday.... 6½ P. M.

Baptist Chapel,
New Town.
Sunday Morn.. 7½ A M.
Even.. 6½ P M.
Wednesday.... 6½ P M.

St. George's Cathedral.

Services for 2nd Sunday after Easter—1865.

Morning.

Venite—Grand Chant, P. Humphry.
Psalms—Double Chant, Walmisley in C.
Service—King in F.

Evening.

Psalms—Double Chant, adapted from 8th Gregorian Tone.
Service—King in F.
Anthem—"O Lord, our Governor." *Marcello.*

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MADRAS CHURCH MISSION—CHINTAUDREPETTAH.—We are happy to be able to inform our friends that we have been enabled by the kindness of our Parent Committee to purchase for the use of our work in the Southern part of Madras all the premises lately held by the American Mission in Chintaudrepettah. We have long felt the need of house accomodation for the Missionary of our Southern Madras District, as well as more suitable accommodation also for a Tamil congregation which has been hitherto with some inconvenience in the habit of meeting in the Christ Church schoolroom, and also for our Girls' Boarding School and for the large Girls' Vernacular School of the Ladies' Committee for Native Female Education. For all these purposes sufficient accomodation will, we trust, be found in the new premises, and thus considerable annual expense be saved to the Society's Funds. The purchase money has been Rs. 10,000, and this has been most kindly granted to us by our Parent Committee. It is our earnest prayer to Almighty God that we may have grace from him to hold these premises for the same great Missionary ends which our faithful predecessors ever kept in view, and with the same fidelity to Evangelical truth which characterized them.

The Rev. Reginald C. Macdonald, B. A., has been appointed by the Corresponding Committee to the temporary charge of the Chintaudrepettah District.—*Madras C. M. Record for Aug.*

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Chindatrapetta. 8th. Oct
Afternoon.

Revd. and Dear Sir

The meeting of the an-
versary of the Board was held
morning as I wrote you in my
t. The exercises were three address-
Three singings, & three prayers.
had an audience of 50 adults,
sides half a dozen of heathens,
about 150 boys & girls. It was
very interesting meeting, partly
the earnest addresses of my
other & Muttusamy, & partly by

the spirit of liberality set [illegible]
by the school boys & heathen
who attended it. The large Miss
sionary Map was hung in the
church, by a bamboo stick for
in the hooks of the globes on
the pulpit. It attracted the at
tention of persons passing by
road to hear the Missionary pro
gress in India, & other countries
Although there were no Jaffna
person present, we had a coll

tion of about 11 Rs. Praise be
to our heavenly Father who was
present with us by his Spirit.

Hubbard was blessed of a
son last Tuesday forenoon. The
mother & the babe are doing
well — I gave the days as holi-
days for the boys' & girls schools.
With our eyes longing to see
you & our hands bidding salam
to self & Mrs W.

Yours ever truly & fondly

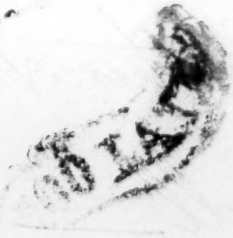
A. Allenie.

A. Alleine, Esq.

Chindatria-petta, Oct. 8

Rec'd. Dec. 21, 1863.

Ack'd. Ap. 16.



Sam'l Hobbs Esq.

Asst. Commissioner

Salem

Commissioner's

Office

Salem

Dist.

581 Rev. B. M. Bamboo.

6th Sep: 1864

Rec'd from Mr. Hunt of Madras, Nov. 3, 1864.

My dear Sir,

You are aware that the educated classes in Madras are now earnestly engaged in religious enquiry. Two Associations have been recently formed by Hindus for the purpose of reforming Hindu Religion — One the Veda Samaj and the other the Hindu Improvement Samaj. Both the Associations are busy in propagating Vedantic and pantheistic views — with a view to counteract

the influence put forth by these Institutions and to lead the Enquiring mind to Jesus — the Centre of all light, life and truth, some of the leading Native Christian Ministers and laymen in Madras have recently formed

"The Satthia (True) Véda Samáj

The object of this Samaj is simply to help forward the religious, Moral and Social Improvement of the Hindus in general by means of lectures, discussi

and occasional Tracts based on Sound Bible principles — in English and the Vernacular languages. The Rev^d Bower and several other Ministers and laymen of distinction are to lecture in the Evangelistic Hall regularly twice a month.

I am instructed to request a favor from You on behalf of this Infant Samaj. The Samaj wishes to have Copies of the enclosed Placards in large English type — as well as Tamil. The Samaj has no

sources of income yet and
cannot therefore afford to pay
for them. The Members being
aware of your liberal Contri-
bution to the Native Xian
Literary Society instructed
me to request you kindly to
favor them with a like Con-
tribution. The Samaj aims
at nothing less than making
known the Love of Christ and La
Confident You will encourage
A member has promised to give
the paper necessary and if you
favours with printing we shall
feel much obliged. Yours sincerely
R M Bane

Rev. Jacob Chamberlain Jr.
Mudnapilly, Oct. 3. 1865.
Rec'd Nov. 23.
Mudnapilly. Madras
Presidency. India. Oct 3d
Ans'd March 2 1866.
1865.
My dear Dr. Anderson.

Will you kindly have sent to me regularly hereafter a copy of the "Missionary Herald" directed as above to Mudnapilly. Which is my station. I write to you as I do not know who is the proper person to address and I feel sure that you will willingly pass this on to the proper person. and see that it is sent me. I have

I missed it greatly of late
as I rarely get a sight
the copy which comes
our mission. It has
travel back & forth to
different stations and
being at one extreme of
the mission fail of rec
ing it much of the time
The interest which fro
boyhood my own sain
mother trained me to
in all that concerned
American Board has n
lessened although I h
been called to labor
another Board myse
Besides more than 30 of
your missionaries are rela

or personal friends. and
of their work I am anx
ious to hear all that I can.
I do not ask you to send
this gratuitously by any
means. I am only too glad
to get it by paying for it
and I have requested our
Secretary Rev. I. M. Ferris to
pay the bill for subscription
& postage when it is presented
to if you will kindly have
it sent to him it will be
paid.

You may have seen some
notice of a long marching &
exploring tour I took down
two years ago up through the
dominions of the Nizam of Hy
derabad to the upper Godavery
through a country never before
explored by a missionary. It
was to the furthest extent of

of the Telugu speaking peop
& took us some five months
By the breaking down of
small steamer which w
sent up to meet us & convey
down the Godavery we wer
obliged to march down th
50 miles of the worst Godavery
Jungle in the drenching ra
& I brought back a Jungle
fever that has not yet le
me. The doctors say it
will leave me until I go h
& have ordered me off. b
I cannot bear the thought
leaving my work. So I Re
on fighting jungle fever w
one hand & building the W
of Christs temple with th
other. This is a revi
tion among the Telugus & g
hope of a rich harvest.
My wife and three boys a
in usual health. Our ki
regards to all your family.
Yours in our Saviors Love
Jacob Chamberlain

Philadelphia. Jan 5. 1865

Rev. Dr. Anderson

Secretary &c &c

My Dear Sir

Let me ask what the Prudential Committee will do with regard to the erection of a suitable Stone to mark the burial place of the late Dr. Winslow. It seems to me entirely just that an appropriation should be made for this purpose in the case of one who gave a long life, with a devotion so unselfish, to the work of the Churches among the Heathen. I would suggest, that if a definite Sum should be appropriated by the Committee, then Mrs. Winslow, if she so desired, could add to the Expensiveness of the Monument.

With much respect & affection

Yours &c

Yours truly

John C. Dulles.

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Presbyterian Publication Committee,

No. 1334 CHESTNUT STREET,

Philadelphia, April 17th 1869

Rev. R. Anderson D.D.

Honored & Dear Brother

I send to you a copy of our just issued "Tennessean in Persia." (S. A. Rhea) I am sure that its circulation will do good. Mr. Cobb is greatly pleased with it. If, on reading it, you feel able to commend it through the columns of the Congregationalist, it will promote whatever influence it has.

I am happy and busy and useful in my present work, but my heart has not lost its first love. That the gospel may fill the earth is my prayer. God hasten the glad day!

With warm & affectionate esteem

Yours truly

John W. Dulles

Madras Jany. 14. 1860.

The Rev. R. Anderson D.D.

My dear Brother,

By the last Steamer

I sent a short account of our School Examination which passed off very well. There were more than 200 pupils present, of whom ~~three~~ thirty eight were ~~6s~~ girls, and in the Grammar School 199 lads. The remainder belonged to the Vernacular Boys Schools. There are also 180 boys and 20 girls at Royapuram, under the superintendence of Mr. & Mrs. Hunt. I am happy to say that two lads at that Station were baptized and received to the Church last Sabbath. They were baptized by Mr. Winfield. Mr. Hunt is much interested in his Schools and encouraged in his work.

But we greatly need, very greatly an educated Missionary at Royapuram. I do not know a more promising field than the villages connected with that Station. If Mr. H. M. Scudder had remained there, when he commenced evening Services, two or three times a week in the same number of villages, and labored

as

in preaching the Gospel, as he was so well able to do, I believe there are few villages in Madura or elsewhere, in which the work of conversion is more advanced or more promising, than it would now be in those to the West & North of Royapuram. But he was obliged to go to the Palneys, not long after he commenced the Meetings, on account of the illness of his daughter Hannah, and on his return joined his father in the care of a Dispensary in Town. The meetings had been largely attended, and though opposition, which led to some violence had been excited, the authorities had restrained, and all would soon have been quiet, had he been able to remain.

There was no one to carry on the work for though Mr. Dulles was here, he was soon laid aside, was obliged to go to the Nulgherries, first by illness & after by Ophthalmia. After a little time it became necessary for us to give up a nice building which we had fitted with light &c for evening meetings in the midst of one of the largest of the villages, and nearly all the meetings were discontinued. We have kept a little hold of two or three of the villages, by schools, and are still labor among them, as strength allows.

A Christian village has been formed in the Neighborhood, by the Church Missionaries, called the "Tinnevelly Settlement" as many belonging to it have come from

Episcopally. They have a nice little ~~Native~~ church-edifice for Native a school in which English is taught, and Vernacular schools. Their Missionary, however, seem almost constantly able to remain in the work, as ours have been. Mr. Bilderbeck, an East Indian, who built the church, has gone to England, and two English Missionaries who followed him, Mr. Hilton & Mr. Vickers are both absent now, one at the Cape of Good Hope, and the other at Bangalore. The latter will probably return before long.

In the mean time, the Wesleyans have also come in. They have a Missionary for the Native work at Royapuram and have embraced one of the Northern Villages in their circuit for preaching. They are trying to purchase a piece of land for a Native Chapel. Still there is room enough for all, and we had the prior occupancy of the ground, the London Missionaries first planted it, and gave it over to us by a written agreement. Almost all the Missionary Societies are now strengthening their Missions in Madras. The Wesleyans have six Miss^ries including one for their English Congregation, and one for their English School. The London Mission have four including one for English preaching and two for their ~~English~~ School. The Church have six including their Secretary, but only two are just now on the ground. The Gospel Prop. Soc. has one, besides the Secretary and one employed in translating or rather revising the Tamil New Testament. The American Mission has very strong claims to a fine location, owing to having at the Native town in the villages, and if preaching to multitudes in the streets of a city, is an object of desire, there are 700,000 Heathen & Mohammedans among

among whom Congregations may be collected almost any where. There is no need of going long distances to find a ~~Congregation~~ heathen. There are perishing souls by thousands, on every hand.

There are also great interests being connected with the Press, which ought not to be left dependint on the life of one or two men. It cannot well be given up, for it was never more important or useful, than it is now. But I cannot explain. Our cry is "Help, men of Israel help!"

The first day of the year there was a "United Communion" of the different Missions in Madras, excepting those of the Church of England. It was a most interesting season. Probably more than two hundred Communicants, English East Indian & Native, connected with the different Missions, sat down together at the table of the Lord. Though there were no Ministers of the Church of England present, there were several ladies & gentlemen, Members of English Churches with us on this occasion. Mr. Jenkins of the Wes. Miss. preached a very good Sermon. I had the privilege of presiding at the table and Mr. Hall of the London Society, Mr Campbell of the Free Church of Scotland, Mr Wright Junior Chaplain of the Scotch Church, and Mr. Clayton, Minister of the Baptist Chapel, all made addresses or led in prayer. It was "a feast of fat things," in this barren land.

This United Communion was agreed upon at the Miss.y Conference held at Chintadrepettah in December and at the same time it was agreed

to

to comply with the invitation of the Soodiana Mission to set apart the second week in last of this year for special humiliation and prayer that God may be intreated to pour out his Spirit upon India. A committee was appointed to confer with some Ministers of the Church of England, and invite them to unite with us. The result was, that a Convocation for prayer should be held in the Scotch Church, on Monday Evening (according to the Plan which I enclose) and another for Saturday evening was agreed upon, and it was advised that the intervening days should be devoted, as far as possible, to private and social exercises of prayer & praise.

According to this proposal, a very numerously attended meeting was held last Monday at 5½ P.M. continuing for about two hours. There was not accommodation in the large church for all who assembled. Many were obliged to stand through the whole service. Three clergymen of the Church of England — one of whom is the Archdeacon — the Senr. Chaplain of the Scotch Church, and two Missionaries, took part. There is to be another similar meeting this evening. All speak of the season on Monday evening as very refreshing and encouraging in reference to the Spirit of prayer which prevailed, and the evidence given of real Christian Union. Some writers in the Newspapers, however, have taken the Clergymen of the Church of England to task for their joining with non-Conformists. Their opposition will do no real harm, and the meetings will do good.

I was not able to be present at this meeting, being then in Chittoor. Having taken

a

severe cold two days before our Examination of the Schools, I was nearly prostrated by the effort at that time; and obliged to take a little change of air for recovery. Dear Wife & myself left home on Monday the second, visited Chittoor, where Mr. William Scudder is stationed, and Pulmanair, recently taken up by Mr Ezekiel Scudder twenty six miles beyond Chittoor on the way to Bangalore, and nearly the same elevation as that. It has been a sort of sanataricum for those suffering from the heat of the lower country being easily accessible. It is a delightful place, but perhaps not very central for Mission work among Tamilians. There are more Telugu people in the vicinity, and our brethren wish to commence a Telugu Mission. This Hill Station at Coondoor, commenced by Mr. Joseph Scudder, is very promising as a Mission Station, besides being peculiarly favorable for the health of those debilitated by the heat of the plains below. — We returned to our Station and work, on the 11th Inst. much benefited & refreshed by our visit.

While at Chittoor, I preached twice in Tamil & once in English, and assisted at the Convocations for prayer in both languages on Monday & Tuesday. Their meetings were interesting & encouraging. Since coming home, we have held them with the Native Church here. They are being held in various parts of the Country throughout the whole of this week, and I do not doubt much good will result.

Ask of me and I shall give thee the heathen for thine inheritance" is the invitation & promise of the Father & the Son. The Son has ascended on high, and for more than 1800 years has made intercession. The fulfilment of the promise is delayed perhaps for want of intercession on the part of Christ's members. The whole spiritual body, head & members, Christ & his people may be required to unite in sympathy in continued asking in faith before the promise can be fulfilled. If it they encouraging to be such a spirit of prayer prevailing to prevail. — Oh, for an outpouring of the spirit of grace & supplication!

I beg to inclose a printed account of an Anniversary meeting of the Wes. Mis. Soc. which was held during my absence. You will, I think, find the address of the Chairman, Lt. Col. Cotton, Commandant of Engineers in this Presidency, well worthy a perusal. It would do good also, if published in some of the Newspapers, as the N. G. Observer, or Evangelist, for it is the testimony of an independent, and most competent witness who has visited almost every part of India, during a residence of more than thirty five years, and viewed with the eye of a Christian philanthropist the wants & capabilities of the millions that are in this land. He describes himself as principally engaged in giving them, (under God) by providing means for irrigation & sowing canals, but most especially also to give them the water of life. The Minister at Ahmednuggur

of whom he speaks, you will recognize as belonging to your Mission there.

We have just parted, as I think I mentioned in my last, with our brethren & sisters the Scuddys — two families — who have been obliged to embark for England & America. Joseph Scudder is almost wholly prostrated, and Saudi's wife is very feeble.

We have some few arrivals of Missionaries from time to time, but the number in India scarcely increases notwithstanding the encouragement which some Societies have given of large reinforcements, the London Miss. Soc. have on paper taken up two New Stations in the Cuddapah Dist. and two each in those of Salem & Coimbatore; but they have as yet sent only one man out, while four of their old Miss.rs have left for England. I hope the "Awakening" will bring forth a better supply of Missionaries and create New funds for their support and I trust that your Jubilee Year will not only clear the Board from debt, but give it the means of greatly extending its operations.

I am going on with the Dictionary. We have now in hand the 52 & 53 Forms — which is within two or three of half; but the number of Subscribers is as yet very limited.

My dear Wife is in general health & unites in love to yourself & Mrs. Anderson. Mrs Hunt is just now ailing. She is feeble. Mr Hunt is well.

Yours ever affectionately M. Winslow.

Rec'd March 14

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Madras Feby 14 1860.

The Rev. R. Anderson D.D.

My dear Brother

We see your printed "Circular" concerning the lamentable case of Dr Pomeroy (Mar 3 weeks ago) and were almost overwhelmed with the tidings, though we got no particulars until by the Newspapers some days later. Sad, sad is the event but it does not shake our confidence in God or in the prosperity of the Miss. cause. We sympathize deeply with yourself and the other Colleagues at the Miss. House, and the Prud. Committee.

I sent soon after our School Examination some account of it and hope to write at greater length, on the 14th Inst. I now beg to enclose a printed Statement which is prepared for the Supporters of their Institution in this Country. If the account before us is not published perhaps some part of this may go into the Newspapers for information concerning the state of Education in India, to those who may be interested.

Rec'd Nov. 1st

The High School has opened with better prospects this year than at any time since my return. There were more than 200 present this morning. We have the Brahmin young man to begin in the School as pupil teacher and who I believe is well grounded in the truth, though not yet able to confess Christ before men; but we have in his place a Christian young man who has just been graduated at the Normal School of Bombay and been appointed teacher of a Talook School, the prefect coming to us to join in the Sunday services. We have also three other Christian Monitors, or rather two teachers & a Monitor, the former being well educated, one of them a Candidate for the Ministry and able to instruct the second & third classes respectively. We have therefore five Christian Instructors in the School constantly, and both Mrs. W. & myself take classes in the Bible. Yagoba Shary the Brahmin has gone into Govt Service, but he will be useful wherever he may be.

At our last Communion, July 22nd, I received a daughter-in-law of Mr. Wigfield to the Church. She is a native of Bombay, but only some months since led to feel her need of Christ.

Mr. Elsom's Sunday School

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Madras April 13, 1860.

The Rev. R. Anderson D. D.

My Dear Brother,

Accompanying are the Estimates for next year. They are the same as the Appropriations for the present year, except the addition of Rs. 123- for Vernacular Schools at Royapooram, where a little increase is necessary. The proposed Conditional Allowance of Rs. 200 to each family so as to make the Salary of a Missionary and Wife Rs. 1,800, instead of Rs. 1,600, is not added; because it was not allowed the present Year; You however intimated a readiness to hear any statements we might have to make, as to the reasonableness of the addition. The truth is, that we cannot live, properly on the Rs. 1600 in Madras, however it may be in the Country. The price of food, and of almost every thing connected with the table, is about double what it was when the allowance was fixed at Rs. 1,600.—The Wages of domestics, and prices of Clothing, are also much higher, though not in the same proportion. The allowance for Horsekeeping Rs. 200— was at first enough for the actual expenses on a horse & keeper, without the price of purchase, or risk of life, or of loss in other ways, and the cost of a Conveyance. Now the keeping is three times as much as it was, if the price of gram only is considered, but the price of the keeper and of grass is not greatly raised. All things reckoned, the allowance for "Conveyance", that is "horse keeping &c" does not meet two thirds of the expense; so that an additional allowance of Rs. 200 to each family would do

little more than cover this loss. We have also a good deal of expense from Company. But I will not enlarge: We suppose, from a remark in your letter, that the whole subject of Indian Salaries to your Missionaries is to be revised. I mention it, because if the additional allowance be made, on this Jubilee Year, it should be added in the Estimates.

We cannot but earnestly hope that your Jubilee Year will so increase you, both with men and money, that you will be able to send us help in this Mission, with little delay. Our case is very urgent. With one of the best fields of labor in Madras — on both sides of the Town, and so situated that we can reach that also for preaching or schools — we cannot begin to occupy, properly, either part of the field. At Royapooram, a beginning was made, when I was first there nearly six Years, and in all the larger Villages, on the North & West — Some of them Compased in great part of an indigenous population, living in well laid out streets, or in their own garden-houses — there were schools established, and regular preaching was maintained. After I left Mr. Hutchings, Mr. Ward, Mr. H. M. Scudder, and Mr. Dulles, had charge successively, and did what they could; but the Station suffered from frequent change of Occupants, and from being sometimes left without a Missionary. One Year, I preached at both Stations, at one of them in the Morning and at the other in the afternoon. There was then no other ordained Missionary; as is the case now.

To show the adaptedness of the field for preaching, I need only mention what Mr. Scudder did

there, in the short time of his occupancy. He commenced three stated evening Meetings for preaching each week. In one of the larger Villages a very convenient room, for a Meeting of two or three hundred persons, was prepared, at considerable expense. It was convenient for sitting, after the Native fashion, and was well lighted. A ~~neither~~ second place of Meeting was at a school house in another village which was somewhat smaller, but convenient, and well lighted. A third was at another school-house still smaller, and in a different village. All these places were well filled, on the evenings of the Meetings, once a week at each. I sometimes went over to assist, and we all felt much encouraged. Opposition was excited, as might be expected, and at both of the principal places of Meeting at evening Mr. S. was mobbed. But as the police promised protection, all would soon have been quiet. Just at that Crisis, Mr. S. was called from home, by the severe illness of a Child. After an absence of two or three months, he returned, but soon removed to Black Town, to aid in a Dispensary Commenced by his Father. There was no one to take his place in the meetings, thus favorably begun, and they were not resumed. Had they been continued, I have no doubt that under Mr. S. Christian Congregations could soon have been formed, in those Villages, and that now there would have been as much encouragement as in some places where it is considered Christianity has taken root in the soil.

As we did not occupy the ground, for want of laborers, other societies have come in. A large number of people from Tinnevelly settled in one part of the field, and the Church Mission, taking oversight of them, built a neat

little Church, and two or three School houses. Their Missn. have been ill, and obliged to leave, one after another, but they have an Anglo-Vernacular School, besides two or three in the Vernacular, and in the Village of Royapuram itself a Girls Boarding School. The Wesleyans are also beginning at both ends of the field. They have a Miss'y. residing at Royapuram, as there are also a Church Missionary and Wife, and two single ladies, who have the care of the Girls Schools. This shows the estimate formed by others of the eligibility of the field, on that side, which yet, as given over to us by the London Mission, who first occupied it, should be considered ours, as far as we are able to cultivate it. In fact there is room enough for all. There will be no strife between us; but if necessary, a devision of the land to be possessed. We earnestly long for an able Missionary to place there, for the Native Work, to preach the Gospel publicly and from house to house.

In regard to Chintadrepettah there is, aside from the English and Vernacular Grammar School of 200 lads, abundant Native work, on all sides. There is no necessity of going far to get Congregations. One may have them on almost any street. Mr. Hunt has proved this, also, at Royapuram.

There may be more immediate fruit from labor in rural districts, it is not therefore, of course, the more valuable. At any rate the town cannot be neglected, if India is to be conquered for Christ.

It is certainly remarkable that the aboriginal races, throughout all India, seem a "people prepared

for the Gospel, in a manner in which those who in former ages came in and possessed their Country, are not. Thus, in Burmah, not the Burmese Buddhists, but the Karens, Yaliens, and other wild tribes, who sit loosely to the religion of the Country, are open to the Gospel; and in India proper, the Mahars, Shanars, and other devil-worshippers, and low castes, receive the doctrine of the Cross with comparative readiness. The Brahmans who came from the North West as Conquerors, seem to have been Aryans, of Scandinavian origin; and if so, were 3000 Years ago, identical with the Stock from which the European Nations have Sprung. In introducing their System of Caste and idolatry, with unbounded subtilties of "Philosophy falsely so called," they have woven a Net, and forged fetters for the human Soul, more entangling and binding than those of, perhaps, any other Known System of Heathenism. But it is a Net that can be cut with the Sword of the Spirit, and they are fetters that can be broken by the might of our great Captain; and as it can & will be done. We must meet the Brahmans, even in their strong holds, and labor in towns, as well as in the Country.

There is no cause of discouragement, except the long continued weakness of the Mission. Every other Society is strengthening its stakes in Madras, and enlarging the number of its Missionaries. We remain as we have been for the last five Years, one Missionary & one Assistant Missionary — yet with responsibilities, even in a pecuniary point of view, which none but a large Mission, or at least a moderately large, ought to bear. We tremble to think of the consequences which would

follow the death, or removal, of either of us, under present circumstances. It must be very nearly the breaking up of the Mission, and the loss of much that has been done. The Board ought not, if it could possibly be avoided, run such a risque. The question as to some Missions which are still reinforced, is simply whether they shall be a little weaker or a little stronger, but with us it is a question of life or death. It is said that suitable young men cannot be found for Madras willing to join the Mission. As to suitableness, I have known some appointed to other Tamil Missions, who would have done well for Madras; and as to their being willing to come, that must depend very much upon the representations made to them. When I was at home, I could not urge young men to turn their attention to Madras, because it seemed uncertain about the continuance of the Mission. We are thankful for the assurance that it is intended to continue it, and therefore, are encouraged to plead for it earnestly. It is one of the healthiest stations in the Presidency. It is hot, certainly, but not a Nebuchadnezzar's furnace. If it were, young men would not need to be afraid of it, if the Lord put them in.

This is what is wanted among the Candidates for the Ministry, and all the Youth converted in the late Awakenings, the serious inquiry, "Lord what wilt thou have me to do"? There is no other question. Let the Young Men & Young Women, Aye, and those who are older also, ask this question in the light of Eternity, and under the warm drippings of the blood of the Cross, while the Saviour says to them, "thou owest unto me thine own self." They may then learn to sympathize with Christ; and learn also, that they have one thing to live for, the advancement of the Redeemer's Kingdom. With much respect & affection, in which we all unite,

Yours most sincerely
Millington

Madras Apres.
Rec'd June 21.

Madras April 27. 1860.

The Rev. R. Anderson D. D.

My dear Brother

We have just sent our Estimates for 1861; and your letter of Feby. 17. since arrived, requires some remarks upon them. In view of the state of your funds, we withdraw, for the present, our application for an addition to our salary. We will try to wait until the Board is richer. If the Government, as is proposed, lay on income tax of 5 p C. we shall each have to pay at the lowest Rs. 80 — and if they add house rent as a part of our income Rs. 119 — annually, which will add to the difficulty of our situation and perhaps render it necessary for us to ask the means of paying this tax, while we waive the request for advance of salary in other respects. It is much possible the tax may not be imposed, though the Bill has passed a second reading before the Legislative Council at Calcutta, as the Govr of Madras has entered a Minute against it. If enforced in this Presidency he could not well remain at the head of the Government.

2. We will deduct as directed the amount of $350 — or Rs. 700 from the Appropriations of the present year,

Madras April 27. 1860.

and make our Estimates for 1861, correspond with that sum, viz. Rs. 8,252 -- instead of Rs 9,047 as forwarded, or Rs 9,447, including the proposed addition to our salaries. This difference of Rs 795 we must deduct principally from the Allowance for Education.

3. We will take the Appropriations as made in Dollars, and bear the loss in Exchange if there be any, or in Rupees at the rate of two to the Dollar.

4. We do not expect any provision to be made for Extra Expenses, unless it be for some extra and unforeseen call, as the necessity of a sea voyage to save life, or some similar emergency. I do not say how a judicious arrangement of the funds at the disposal of the Prudential Committee can be made, without leaving something in their hands for such extra demands. There will, probably, be some compensation in the Expenses of the Missions at times falling short of the Appropriations. It is not desirable that any such Surplus remain with the Missions, but go towards the Appropriations of the following year.

5. We will do what we can, without too much sacrifice of usefulness, to

deepen our expenditure in the latter half of this civil year, as you suggest.

This, I believe, embraces all the specifications of your letter, and we cheerfully do what we can to meet your wishes, and to aid if we may in any degree to relieve the Board from the incubus of a chronic debt—.

We had hoped, certainly, that the triumphs of Jubilee would have aroused the churches which sustain the Board, to such joyous efforts as would have more than changed their balance sheet from debt to credit; and given them above the demand for the usual expenditure, more than the amount of their debt as an unembarrassed credit for special & enlarged efforts. Such has been the case with the English Societies. The Bible Society, Wesleyan & Church Missionary Societies, and London Mis. Society all collected large Jubilee Funds—; and shall not the churches in America—More blessed than those of any other land—say—

"Blow ye the trumpet, blow"

and add with that gratitude which is manifested by thank offerings—

"The year of Jubilee is come".

How many in our favoured country within the last two years, have been brought from the bondage of sin & Satan into the glorious liberty of the children of God. Shall they not with one voice say—

"Wake the song of Jubilee
Let it echo o'er the sea!"

We long to hear these echoed and to have evidence that the "Great Awakening" in America are indeed from the Spirit by producing the fruits of the Spirit, as in other respects so also in arousing active sympathy with the Spirit for the travail of his soul for a lost world. We are ashamed to speak of the Revivals, so great & so glorious as they have been, and are, when unable to answer the question, so often put, what fruit do they produce.

With our united Christian regards and best respects,

Yours affec.

M. Ussher Boyle

A. M. M.

Madras Sept 23rd 1860.
Rec'd. Clifton June 21

P.S. I shall be thankful to have the enclosed letters forwarded and the Postage charged to me — Our united & affectionate regards to Mr Anderson. We hear good news from Delhi. There are there numerous earnest enquirers after the truth; so also in Lucknow & vicinity (and in the Punjaub. —

Madras Sept. 13. 1860

The Rev. R. Anderson D.D.

My dear Brother,—

I was intending to write you in acknowledgment of the kindness of the Prud. Com. in authorizing both the Madura & Ceylon Missions — to take a share in the Dictionary. By the last Steamer I tried to write, but could not. Now your welcome letter has come, mentioning the fact; and giving cheering hopes of the Board being enabled to wipe off its old debt, if not to obtain enough for the current expenses of the year. This is truly good news.

If I was my wish to do something in Madras, by way of helping you worthy of the cause. But it was simply impracticable. The amount which I sent was like the widow's mite. The truth is that just now in India, by the operation of the income tax of 4 p Cent on all incomes over Rs 500 an. and 2 p Ct. on those under that sum and over 200 /- and the upset Salt duties & prohibitions — and a New paper currency for all India, almost all feel very poor now, and very uncertain about the future. The expenses of living is very greatly increased, while the income

of most are diminished. The streams of charity are therefore, necessarily lower than formerly; and practically, in some cases, dried up.

It is encouraging to learn how nobly the friends of the Board in Boston & New York, more especially in the former, and in other parts of New England, have come forward to relieve the Board of its burden of debt. The Lord will reward them, while Missionaries as well as the officers of the Board, will thank them. It is gratifying also to hope that the effort will only teach them to devise liberal things. Will not the promise be fulfilled "the liberal soul shall be made fat, and he that watereth shall be watered also himself."

In regard to the Dictionary we are going on steadily, and if the Lord be pleased to spare my life & health, shall ready or quite complete it next year. With the subscriptions, as they now are, I shall then have to make up about $3000. But probably something more will be obtained; if not, I shall be able to save the Press from any loss.

Mr. Hastings, of Jaffna, very kindly sent my circular with some remarks, probably, to the Editor of the Observer Newspaper in Colombo; and he not only gave insertion to the circular, but added a warm recommendation of the work to his readers. Among other things, he says, "Nothing

"would give us greater pleasure than to
"suppose that a notice in our paper would
"forward so great & so useful a work as
"that in which Mr. Winslow is engaged. It is
"a labor of love on his part, and he ought
"to receive the sympathy & support, not only
"of those who like himself are employed
"as missionaries to the Tamil people, but
"of all who feel interested in the building
"up of a really useful Tamil literature".

In regard to our Mission work,
there is much in the state of India to en-
courage the hope of more manifest "bles-
sings" than we have yet received. A spirit
of "grace & supplication" has been given in a
measure not common here, and at Sinne-
velly, Salkote, and among some Hill tribes
to the North of Nagpore there are remarkable
indications of the presence of God's Spirit
with power. You have had accounts of the
awakening in North Sinnevelly, peculiar
in its kind, for uncommon "bodily affection",
such as took place in the revivals in
Ireland. It is still in progress, but more
in the building up of the people of God
on their most Holy Faith than in conver-
sions from the Heathen. The Secretary
of the Ch. Mis. Com. wrote me the other
day "I do not think there is any ces-
"sation of the same blessed operation of
"the Holy Spirit, but it is now manifest in
"remarkably edifying rather than in con-
"verting souls. About 200 seem to have
"been converted since May." This refers only
to one District of N. Sinnevelly, where literacy

has been so faithfully carried on for the last six years, and concerning the poor Heathen inhabitants of which the devoted Ragland said before he died that he was assured God was about to visit them. The work is in answer to prayer, and in a remarkable degree independent of man's instrumentality.

You may have heard of the work at Sealkote through the Ses. Min^y there. It has become remarkable. About twelve of the officers of the army have been converted. Among these was a Captain who had all his life been an infidel, and for 19 years is said never to have entered a Church but twice. The silent yet consistent walk of a Christian relative (I suppose his wife) led him however to think there must be a reality in the religion of the Bible, and on coming to the Station he began to attend the services of the Presbyterian Mission. He took a fancy to one of the Missionaries, Mr Gill, invited him to his house, and entered fully into discussions on religious subjects. He went with Mr. G. also on a short tour into the District, and was much impressed with what he saw & heard of Mr. G's Christian Munshi. He felt that he must stand shoulder to shoulder with that native in the day of judgment, and would be condemned. Before light one morning, he heard the Munshi at prayer, and saying more than once "My heart's desire Oh, God is to be in Thee". He went with the Munshi that morning to hear him preach to the Natives. What was intended for idolaters went to his heart and stirring the arm of the Munshi, he said, "To thy Villagers the Lord has carried the word spoken to you home to my heart.

Once converted this military officer devoted all his energies to the conversion of others. In addition to the meetings already in existence he established for the men of his company a meeting every night at his own house, and prayer & reading every morning in the barracks. At the end he is assisted by the Missionaries & others, even the Chaplain of the Station taking his turn. Several of the men have been converted. An officer writing to a friend in Madras on the 15 June says "19 are coming to the Lord's table next Lord's day, eight to the Presbyterian church and eleven to the Episcopal."

Among the Hill Tribes at the North about 2000 of the Coles are said to have been baptized by the German Missionaries and in another District North of Nagpore 80 Villages have become Christian. It is among the Hill Tribes, the Shanaars, the Maharis, and the other aborigines of the country, not under the Brahminic yoke, but devil-worshippers or with little worship of any kind, that we are to look for the earliest triumphs of the Gospel in India. These are now like the Karens of Burmah. And not like them, a people prepared in a measure for the reception of Christianity, they have no Sanctifications of caste, & philosophy, and sacred books & temples & observances of long antiquity, and a dominating priesthood & time-indurated customs to oppose the Gospel. This is the case with the Hindus and perhaps we may expect God to appear to work among them in such a way as to astonish all. The more common process as seen in the gradual enlightenment of civilized Heathen may be departed from and one has said, in reference to the work in Tinnevelly,

the new wine put into old bottles may cause them to burst in a way to frighten many from their propriety. If the Lord but work it will be enough. Let Him work in his own way. We long to see the young men in our Schools who are full of the knowledge of the Bible fall down before the Lord Jesus as did Saul of Tarsus.

Last Sabbath evening the Free Church Miss^n baptized two young men one a Mohammedan and one a Hindu. The former was from Madura, the son of a Baked in the Court there. He was formerly educated in the English School of the American Mission at Madura, now given up, and there was brought by serious concern for his soul, which led his father to remove him from that to a boys School, where he thought he would be safe from any Christian influence. After a time however he met with a Tracking which the final judgment was brought to review and all his former serious impressions were revived and deepened. He could not rest until he had fled to a place where he could be baptized. His elder brother said a few days ago in presence of a Missionary if he had known what his brother was intending to do he would have cut him in pieces, rather than have allowed him to bring such a disgrace on his family. I mention this case as it encourages us to sow the seed and is an instance also of the seed sown in the School at Madura which seemed to have accomplished little good springing up after several years.

There is a remarkable movement in the Celebes where the Netherland Miss^n have long labored with little success. Said to be brought about principally through the children taught in the Mission schools. With our united & fervent

Rev. J. Scudder

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Madras Oct. 13. 1860.

The Rev. R. Anderson D.D.

My dear Brother,

On the 4th Inst. we held our An. Meeting in prison with the Boys. The Church at Chin- was well filled, during the services, until the Communion. I preached a short Sermon from the text, "Watchman what of the Night?" and tried to convince my hearers, and other, hearers - that though it is still night over a great part of the earth, on account of the prevalence of Paganism and other superstitious systems called religions, Christianity as the only true light from Heaven is scattering the darkness of many countries; and that the Sun of Righteousness is rising even upon the dark places of the earth which are full of the habitations of cruelty.

After the Sermon five persons were admitted to the church on confession of their faith, two of whom were baptized, one being a heathen and the other a Roman Catholic. The remaining three had been baptized in infancy, but had not been received into any church. The Roman Catholic is an elderly widow, the mother of one of our church members, and has been for some time serious, but hindered from joining the church by a son who is a Romanist. The other one baptized is a young woman, a servant in a Neighboring family. She offered herself to the church at the last Communion, and has been under Mrs Thurston's

instruction since, when she could find time to come to her lessons. She still has but little head-knowledge but we hope her heart is right. Of those baptized in infancy one is a young man employed in the Printing Office who was formerly in one of the Boarding Schools in Madura. the other two are a young married couple from respectable native Christian families in Madras.

After these were received to the church, an Address was delivered by the Rev. S. Winfield on the progress of Christianity in India, and by Mr. Allen, an assistant on the Dictionary, giving a brief history of the American Board from its commencement to its present Jubilee year. A hymn in Tamil to the same purport, composed by this useful Native assistant, was also sung; and after some Remarks by myself of the success of the Mission of the Board in the Sandwich Islands, in Turkey, among the Indians of America in Southern Africa, in China, Ceylon & India, and an appeal to those present knowing the truth — especially the pupils of the English School, who are sinning against great light — to receive it, and act up to their convictions of duty, and thus secure happiness here & hereafter, the Congregation was dismissed.

Those who wished, of course, remained for the Communion. This was administered by Mr. Winfield & myself. Mr. Hunt was with us but not well, and did not feel able to take any part in the services. There were nearly Seventy

communicants, from Chintadrupettah and Royapuram, though some members of both churches were absent. There were some occasional communicants, perhaps as many as the absent church members residing in Madras. There are several non-resident members, some of whom are in Burmah, and some in England.

We could not speak of great progress at Madras in the twenty four years of the Mission; but, if what has been effected through the Press, & the Schools with indirect forms of labor, in translations, preparation of books, and in connexion with the different benevolent Societies, were included, some part of the change for the better which has passed over the Presidency within the 24 years of the Mission, might be traced to its influence. This City, and the country connected with it, are certainly in a very different state, in regard to Education & Christianity from what they were in 1836.

Almost all that has been done for the Christian Education of the higher classes of Natives, whether Male or Female, has been effected since that period. There were then two small Schools for English & the Vernaculars, just then commenced or commencing; one in connexion with the Scotch Church, which was afterwards taken up & carried on vigorously by Mr. Anderson and another under a Committee, of which I soon became a Member, called the Native Education Society. This succeeded, and was continued for a few years, and then dropped as other Schools took its place. Until our own Native Free Schools were formed, there was very little done for the instruction of Heathen children of Caste families, in Christianity.

Within the first two years we established thirty Schools for boys, and two for girls. These were only fully commenced and in progress when it was necessary to give them all up on account of the embankments of the Bodies. About half were resumed after a little time by the aid of friends there, and not far from that number were continued for twelve years or more. Since then they have been somewhat less. They have done much to scatter light in the dwellings of respectable Heathen families in the City & vicinity; and some who received their first impressions in the Schools have in other places been enabled to follow out their convictions, and to profess their faith in Christ.

There were five or six day Schools for Girls when the Mission was commenced; but they were all for low-caste children; that is none others would attend them, they being taught by low caste masters. At one time we had 300 girls from caste families in our day Schools, and had a Boarding School of fifty or more girls of a similar class. ~~Also a class of widows.~~ It is true we have been hindered in this Department, as in others, for want of men & women, and Money; but our supply had its use, and other Missions have carried out our plans. There are now in Madras more than 1,500 girls—the greater part of them from Caste families—under Christian instruction. Of late, in the English ~~Schools~~ alone, in Madras and the vicinity there are 3,000 under instruction in Mission Schools, embracing all classes; but generally of the middle class, with some both higher & lower. The Brahmins & other high caste, attend these Schools with Parents without objection →

Our part in these English Schools has not been very prominent, but we were, in point of time, next to the Scotch Brethren, in commencing them; and for several years were next to them in the number of pupils, but within the five last years the London Mission Institution, and, perhaps, the Wesleyan Anglo-vernacular School, have gone ahead of our High School, though it has 200 pupils of all castes on the roll. However brought about, the advance in Christian Education has been very great, since the Mission was commenced.

It is not less so in regard to the preaching of the Gospel to adult natives. When the congregations were extremely small and except when gathered in the streets, were confined to a few localities. Now, several churches & chapels for Native worship have been erected. We have ourselves built two, one in Royapuram and one in Chintadrepettah, capable of accommodating the one five & the other six hundred as the Natives usually sit. What is of more importance is the fact that the Missions, which when we came were doing very little in preaching and able to do but little, on account of want of readiness in a vernacular language, and want of suitable Native Assistants, have now the means increased more than fifty-fold. Of 8 or 10 Missionaries then, not more than one half could preach with any fluency in a Native language, but of upwards of 20 (now 22) more than one half are able to preach intelligibly; more than half of them (or 7) were born in the country and have spoken the Native tongue from their childhood. But the principal increase of preaching power is from the Native Assistants, trained up in the Schools. The Free Church has seven, two of whom are licentiates, who exercise their gifts at different places on a week day, as well as on the Sabbath; the London Mission have

four or five, and the Wesleyans perhaps
as many, similarly employed // of the latter
one is a licentiate, lately married to a girl
who was in our School, and baptized when
Dr Anderson & Mr Thompson were here.
We have three Assistants employed at
different times in preaching and daily
in making known the Gospel. I do not
know particularly about the other Missions,
that is, the Gospel Propagation Society, the Church
Missionary Society, and the Established Church
of Scotland, but they also have their Agents,
in addition to their Missionaries, employed
in the Vernacular work. Altogether, I have
no doubt, that the means for Vernacular
preaching, and the employment of them
also, have increased more than fifty fold,
in the City of Madras, within the last twenty
four years.

Nor have the efforts been without fruit.
Perhaps the greatest advance has been in
the increase of real piety among the Nomi-
nal professors of Chy. The churches were
then dead & formal, but are now, at least
partially quickened. From perhaps a hundred
who had only the name of Christianity, there are now
a thousand communicants, who maintain
a pretty fair outward profession. This is
very different, no doubt, from Madura, where
there was, at that time, scarcely the name
of Christianity among the Natives, but now
a thousand communicants and more than
6000 adherents; and very different, from
Tinnevelly & Travancore, where the work
was then little more than beginning, and where
there are now more than 60,000 nominal
Christians. But it is something, for such
a City as this, where no great progress
or rapid change can be expected without
a special outpouring of God's Holy Spirit.

We are encouraging back in regard to Missions here, that the Missionaries generally are more & more impressed with the importance of preaching to the Natives in their own Language. Our fine church Brethren, who are doing most in Education & principally in English, are, through the Natives whom they have educated, doing the most, perhaps, in Vernacular preaching. They have the most Native agents qualified for the work, and have greatly changed their views of its importance.

But our brightest prospect is in the spirit of prayer which prevails, in the hope it excites that God is going to bless us by the revival of his own work. It has been too common to represent Missions in India as almost fruitless in results. But the change that I have witnessed in the forty one years since my arrival convince me that the success has been in full proportion to the means employed, and the difficulties to be overcome. Missionaries who come to India do not find a simple minded and uncivilized people to whom they can offer the blessings of civilization as an inducement for them to receive also the Gospel; but to a people satisfied, and more than satisfied, with the amount of civilization which they have, proud of their very ancient literature, boastful of their systems of philosophy, falsely so called, entrenched in caste and in customs that have come down to them from all antiquity, barely subservient to an arrogant priesthood representing the gods themselves, rendered by long prescription sacred, and hallowed by enduring monuments of idolatry handed down to them from age to age for nearly 3000 years, and still confirmed as they think by constantly

receiving Miracles, and recommended by gaudy shows & processions, and by much to gratify their love of pomp and display, but especially recommended as giving full license to their love for sin. The gods they worship are of like passions with themselves and they cleave to them because they allow indulgence in the lusts of the flesh. Add to this their apathy, their belief in fate & in transmigration, which take away all fear of a future retribution, as taught in the Christian Scriptures, and there is an amount of obstacles to contend with, not found, perhaps, in any other country.

But the little leaven thrown in is leavening the whole Mass. The preaching of the Gospel in various parts of this great land has done much to remove prejudice, when it has not produced conversion. The progress of Education has weakened the power of caste and of customs, lessened the undue reverence paid to the Brahmans, cleared many from the fear of sorcery, witchcraft, and of evil spirits, and prepared the way for breaking the fetters in which every mind from the highest to the lowest, is bound by Satan. Besides the actual conversions which have not been few, the preparatory work by preaching of the Gospel, giving the Word of God, and the germ of a Christian literature, in more than a thousand different tracts & books, and the education of great numbers of their children & youth, female as well as male, and the vast change effected in public opinion, both native & European, tending even to the Government, no longer opposing Christianity, but

profess to be neutral, in all these the preparatory work is very great, and more encouraging in some respects than what is actually seen in conversions. The way of the Lord is in a measure prepared, the altar is built, the wood is laid upon it and the sacrifice once made our Saviour reclaims all its vestures. We wait on for fire to descend from heaven in answer to the prayers of God's faithful people.

I am sorry to say that Mrs Hunt is so feeble that a change for her to Bungalore for a few Months has been ordered by her physicians. Mr Hunt leaves with her on the 15th to return in a few days.

We have now advanced to the 73 form of the Dictionary.

The Vernacular Christian Education Society are preparing to establish a Training School at Madras to prepare teachers by English training to go into the Provinces and teach other teachers in Canarese or Telugu to train Vernacular Scholars.

My dear Mother unites with me in love to Mr & Mrs Anderson as well as yourself.

Mama replies to Aunt Mill

Steamer.
via. Southampton
Stamped B.N.A. & O.

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Rev. Rufus Anderson D.D.
Missionary House
Boston
United States America.

Rec. Dec. 7.
Madras Oct. 13. 1860.
Rev. Mr. Winslow

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Madras Jany 12. 1861.

The Rev. R. Anderson D.D.

My dear Brother,

On Thursday of last week was the public Examination of our Schools. It was later than last year, on account of the great number of similar Examinations in December. The attendance for the time just after the holidays for Christmas and the New Year, was very good, and every thing passed off in a pleasing manner. I beg to send an account of the exercises, as published in the leading Newspaper here, the "Daily Times". You will from this get some idea of the state of the Schools, and perhaps some part of the account may be worth publishing, for the information of those who contribute to the School Fund.

We are not doing all we could wish to do, either for education or in preaching, but in some measure, what we can; holding on, in hope of being strengthened in the Mission, in the Lord's good time. Several of the Missionaries in Madras are doing more than formerly in the Villages around. The Conference have had a map made of all the country for about thirty miles in extent from the town, and when suitable places for Schools and preaching are accepted, to do what they may be able to occupy them permanently or occasionally. We should be glad to extend ourselves, for there is room enough, and abundant encouragement

encouragement, but we cannot, with our present strength, and occupations, do justice to the Villages in which we now labor. Mr Hunt is much encouraged in the progress of a New boys School, which he established last year in a Pariah Village, at the West of Royapuram; and with the attendance there on preaching. The School is taught by a young man who, I received to the church by baptism, about two years ago, and who was last year married to a girl educated in the Boarding School of the Established Church of Scotland. She teaches the girls of the School; and there seems a prospect, if they go on well, that a Christian Village may by & by be formed. It looks well for the Schoolmaster, who was not low caste, that he is willing to live & labor among their villagers.

On this side, besides the labors of our Catechist (Manickam, whom you may remember as a Reader, and as addressing a Congregation at a Native School, when you were present, we employ Thomas, formerly in the English School as a Reader, and lately as Colporteur. He visits different villages, and the various families in them, with some regularity, and brings to me his weekly reports; but his health is poor, and he has always been deficient in the energy necessary to do much effectually, in this kind of labor. He distributes tracts & Scriptures, and addresses the people at their houses,

but

but has not yet formed any regular congregation. Manekum, is Superintendent of the Vernacular Schools, as well as Catechist, and opens the girls' School with prayer & reading the Scriptures, every morning when Mr. Woerlee is usually present, to hear the Scripture lessons of the girls, and others; and all the domestics, and dabblers in the Mission Compound, are expected to attend. He also preaches in the Schools, especially on Sabbath afternoon, unless engaged in teaching a Bible class in the Church, and in the Zyaat, or Bungalow of the Church Compound, one afternoon of the week, when I generally assist him. On Sunday afternoon he attends to the Scripture lessons of the Vernacular School Boys, who attend at the Station, which I have the teachers assembled as a Bible class.

My own labor in the Schools is almost wholly confined to Christian instruction and preaching as mentioned in my Statement, and those also of Mrs. W. who hears the Bible lessons of one of the native classes.

We wish to do more for Vernacular Schools than we are doing, and hope to speak in the Statement this year more especially in regard to teaching the females, both girls & adults, which is so very important.

We are now in the midst of the Special Week of Services of the "Second week of January". A united Central meeting was held at the "Lecture Hall" near Government House, on Monday evening last, for prayer & supplication, and another for thanksgiving is to be held this evening in the same place.

Rev. Mr. Winslow
Madras Jan. 12, 1864
Received March 9

There have also been other Union Meetings, attended by all denominations of the City, every evening in various parts of the City, for the convenience of those in different localities. At all these there has been a good assemblage. At the "Banqueting Hall" on Monday evening there were probably not less than 800 persons present, which is more perhaps than ever attended a religious meeting in Madras before. The Bishop presided. This is interesting and encouraging as it shows a degree of Union among Christians here, and a spirit of prayer, which have not been before manifested.

We are exceedingly gratified to hear of the success of your great Jubilee Meeting, and of the freedom of the Board from debt. It is glorious. Praise God, hallelujah!

The Dictionary is now advanced to the 80 form 640 pages, and we have about 35 forms more. The part issued is well received, and all who have it in use are calling for the completion of the work but the money however is forth coming and not anxious as to the result in a pecuniary way. It a great help to foreigners, and even Natives, in obtaining a knowledge of this expressive and comprehensive language and the task of future Missionaries be lightened, and they made more able teachers & preachers, the end will be answered.

We have just had a company of Miss^ries here, Mr. & Mrs. Chandler and their family, with a son of Mr. Burrell & daughter of Mr Herdick on their ways to America; William & Esther Scudder to receive Dr Henry Martin Scudder & family who arrived on the 10th Ult.; and then Dr Silas S. & family who came on the 28th of the same Month & was also here a fortnight. With our united & sincere respect & Chalove to yourself & Mrs Anderson

Yours affectionately
Mellinchamp

Madras Feby. 27 1861.

The Rev. R. Anderson D.D.

My dear Brother,

Your good and truly Christian letter, in reference to the state of our beloved Native Country, has just reached us. Whilst (Mrs. H.) and myself were at the Red Hills, nine miles from Madras, for a little change, your first letter and news of the secession of South Carolina were received. We seemed almost "like them that dream." The stand taken by the Southern people seemed so strange, and the consequences likely to be so disastrous, or to be really inevitable. But intelligence since (through the English as well as American Journals) has made us too familiar with the sad reality. The Union is no longer the admiration of the world — the glory perhaps idol of America. Yes, it does appear somewhat like Nebuchadnezzar's golden image, very rich and Magnificent but standing upon feet of iron & miry clay. There may have been too much worship of this image, and God may have been provoked to anger. But He is rich in mercy, and we will pray that his loving Kindness may again prevail. We are thankful for the cheerful tone of your letter, but apprehensive that the Board will be greatly embarrassed to meet the demands from its missions.

I have therefore felt it to be my duty - though I must confess that I do it with reluctance - to discontinue the High School for English and the Vernacular at Chintadripettah. It has just passed the fifteenth public examination of which I sent you some account. There were then 200 pupils of all classes including many brahmans, and since then, that is the two months of the present year it has had nearly the same number. It has done good. Several have been converted in it and turned from dumb idols to the living God, and large numbers have been fitted for usefulness, and prepared to take respectable positions in the Engineering Department of the Rail Way - or on the Rail Way, or in the Telegraph Offices - and a good many have gone into the Medical Line. Several are teaching in connexion with Rail Way or in various Private Schools. Five or six are in Mission service as Catechists or preachers. The School has also, in connexion with other Mission Schools, assisted to form and maintain that high standard of Christian Education for Hindu Youth, which distinguishes the Madras Presidency above either of the others.

When the first germ of the School was planted 24 years ago, by commencing

an English School at Royapuram, there were only two other small Schools for teaching English as well as the Vernacular to Hindu youth; and one of those Schools collapsed after a little time.

—which When the Institution in its late form grew out of this small English School transferred to Chintadripettah, and continued in that Shape for three years in ~~that~~ this place— was established sixteen years ago, there was only one Mission School of the kind beside. This was the Scotch School. Now there are two large Scotch Schools— a large Institution under the care of the London Soc. Miss.y— and a very vigorous Anglo Vernacular School conducted by the Wesleyan Missionaries.

In all the Schools, including one or two where the Bible is thoroughly taught there were at the commencement of the year scarcely less than 2000 Hindu Pupils instructed in it as well as in English literature & science. This is about twice as many as in the Heathen & the Preparatory Schools.

We may therefore retire from the field with the consolation that our pupils can generally resort to some Christian School, if they will; and that we have done something for the higher Christian Education of the Presidency. A good many of our pupils from the country will probably resort to Heathen Schools, and some

of those whom homes are in Madagascar most of them will I hope go to other Mission Schools.

I give up the School now under these ~~painful~~ circumstances with less pain than I could have done even three years ago. I have also my hands full of other work. I need only add that Mr Hunt fully agrees in the desirableness, if not necessity of discontinuing the Institution.

We certainly do sympathize with our dear Brethren of the Mens House & try to pray much for you all.

Yours ever affectionately
Rachel Mullens

Rec'd. Sept. 16.

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Madras March 15. 1861.

The Rev. R. Anderson D.D.

My dear Brother

I wrote briefly by the last Mail, mentioning the closing of the English Schools to lessen our expenses, under the expected pressure upon your funds. I beg leave to give the Notice of its discontinuance, as given in the Newspapers of this place.

Discontinuance of the Am. Mis. Anglo-Vernacular School in Madras.

"The troubles in the United States having affected the funds of the Am. Board of Commissioners for Foreign Missions, retrenchment in the expenses of their Missions may become necessary. The permanency of the Board, as an Incorporated Society, under a Charter from the State of Massachusetts, is of course not affected; but the stagnation of Commerce and check given to Manufactures, and other industrial pursuits, lessen for the time the sources of its income.

"The Madras Mission, therefore, find it necessary to discontinue the English Vernacular Christian School at Chintadrepettah. This Institution has been in operation sixteen years, and contained at the recent public Examination, in January, more than 200 pupils of all classes of Hindus.

"It was affiliated with the University about two years ago, and has been useful in assisting with other Mission Schools to maintain the high character of Madras

for the Christian Education of Hindu youth.

"It has also served a higher end in the Conversion of several of its members, who have, while in the School or soon after leaving it "turned from dumb idols to (serve) the living God", and in getting many others for important offices under Government, and other respectable situations of emolument and usefulness.

"It is, consequently, with much regret that the Institution is closed. The hope however is, that though some of the pupils, especially those from country places, may resort to Schools where the Bible is not taught, most of them will find a place in other Mission Institutions, which are now five-fold in number, and perhaps ten-fold in efficiency, compared with ~~the time~~ what they were when this School was commenced.

"In thus giving Notice of the closing of the High School, the Mission begs to return their sincere thanks to the friends of Native Christian Education who have generously assisted in sustaining it so long, and to say that the Vernacular Schools, both for Girls & Boys, will be continued and Contributions for them be most thankfully received. There are now in Chintadrepettah and Royapuram three Schools for Girls & Nine for Boys. Aid for them or for the Mission may be sent to Mr Arbuthnot 460, to R. R. Hunt Esq. or to the undersigned.

M. Winslow
Sec'y.
Am. Mad. Mission.

Madras Feby. 28. 1861.

I am afraid the savings to the funds will not be so great as could be wished because we shall probably fail of getting subscriptions here for the Vernacular Schools, as we could have done for the High School. Something will be given, and if you are able to allow us the Appropriation for Vr. Schools as previously made and the expense of 2½ Mos Continuance of the English School, we shall be solvent in regard to them, though we have one more School than we had last year, Mr. Ayet having established a New One at Royapooram.

In discontinuing the High School, I expected that Mr. Ward would go to Royapooram, and continue to act as Pastor of the Church there, ministrate in the Villages around, and aid, somewhat, in the preparation of works for the Press, and be in fact like a Missionary there. But he says he prefers to teach. He will probably leave us, and go into the service of the Established Church of Scotland. He will get there, I believe, about R120— more than we paid him.

This all makes us weaker & smaller, but we would try to trust in the Lord, and pray that His strength may be magnified in our weakness.—

In sending you a printed account of our Examinations by the Steamer of Jany 15. I wrote a few lines, but do not know that I mentioned in the letter the death, Dec. 12/60 of Ramasawmy, Church Peon. His wife died more than two years before, very peacefully, indeed triumphantly. And

and he from that time, advanced more rapidly for his change. He died of the same disorder, consumption, and in like manner with his wife. His own countenance lighted up, with a heavenly glow when he spoke of his entrance of soon being with Christ, and being like him, and his almost skeleton frame seemed ready to rise up and meet the Lord in the air. I have witnessed many deaths, but have seldom, if ever, seen more constant peace, and it was founded entirely on Christ to whom alone he looked, as a penitent believing sinner.

We have lately had another death in Madras, in a very different sphere, but attended by the same patient reliance upon the merits of the Saviour, without reference to any human deservings. This was of good Bishop Dealtry who died on the 4th March. His illness was a gangrene on the foot caused only at first by a slight injury in walking. He had for a year or two been troubled with numbness of the limbs, and want of circulation. He was very cheerful in view of death. His loss is much felt.

We have just had the pleasure of welcoming our friends by the "Sea Lion" and mourning with them the death of Dr Ward at Ootacamund. As others will give the particulars I will not add. The voice is "Be ye also ready"

Our united Christian love and sincere regards — M. Winslow.

Rec'd May 4.
Read June 13/62.
11.

Madras June 28. 1861.

The Rev. R. Anderson D.D.

My dear Brother,

Your kind & sympathi=
zing letter by the last mail so full
of confidence in God, and hope in
view of the bow of promise across the
dark cloud which covers our dear
Native land, has greatly comforted
our hearts. It is only by taking such
broad views of the Providence of
God in his dealings with nations as
with individuals — and remembering
that "He does all things well", that
"all is for the best", that "He will cause
even the wrath of man to praise Him"
it is only by such Scripture views — that
we can find any preventive of the de=
pest anxiety. It is awful to contemplate
a Civil War, even if it be of no long du=
ration. We, at this distance, can see no
probable end to the conflict. But God can
see, and has seen the end from the begin=
ning. This is enough. I fully believe that
"whom the Lord loveth He chasteneth". I
have also much confidence that if the
Federal Government retains its footing
as a Government and as a Union, though
all the Slave holding States should
break from it, there will be a united

people a Nation of real free men,
more happy & powerful in a short time
than the whole of the States were
when tied together and not United
but having internally in their pro-
ceedings the disturbing element of
Slavery. It is this which has made
the land of "liberty & equality" a by-
word abroad and a bear-garden
at home and shorn the Nation of
its proper strength.

It seems almost unaccountable
that the leaders at the South should
take their stand on the right of
secession and of extending and
perpetuation Slavery. The first implies
that the United States had properly no gov-
ernment and that Republicanism
in this form is a failure and the second
would bring in the "Slave-trade" as a
Corollary. Indeed if slavery is thus
baptised and brought into the Chris-
tian Church slave traders are the
most efficient missionaries and
to prepare for the Millenium all
the Southern States should as fast
as possible be filled with slaves.

Our English friends are slow
to understand why the Northern States
do not allow the Southern to secede
quietly. We tell them that the United
States Government is not a pile of
bricks of which one and another
can be removed until no one is left

but a compact palace with different apartments but common halls, & citadel common supplies of water & provision common superintendents &c. You may shut up or tear down any of the apartments but as long as the Halls and citadel and two apartments remain it is the palace. The people at the North are contending for the principle of perpetuity in the Government and that it never was intended to be a rope of sand and when they have established this and that secession & rebellion & treason are not allowed in the Constitution—defended by a Supreme Court, and power in Congress to make war they may afford to allow the South to appeal to the Union in some form to separate their apartments from the common Halls &c. and build for themselves. So we tell our friends here. The North is contending against a principle & practice which would allow the Union to fall to pieces like a pile of brick or sand.

It seems to me a very great point is gained in uniting the whole of the Northern Middle & Western States as the work of one man. They will not now fall to pieces. New York or Pennsylvania or Ohio or New England will not set up for itself. The hand of God is in it. They will remain united. Let the image whose head was gold but feet of miry clay & iron — do long worship and fall if the Lord will. There will be another kingdom.

I am thankful to believe that nearly every Missionary abroad from America and their churches & converts

will join us in prayer for the Union
and the "Star Spangled Banner". I do
rejoice & will rejoice while deeply
grieving at the occasion and pray-
ing for our deluded & misled
brethren at the South — that there
is such a spirit of prayer abroad
that the God of battles will establish
the right that He will cause
freedom to be extended and
the down trodden to be in some
merciful way upraised, and
that there are so many prayer
officers & soldiers in the army
& navy of the North & in
a feeling of dependance upon
the Lord of the whole earth.

Aug. 15.
June 13, 1862.

I write in great haste but
must thank you for your kind
words of sympathy in regard
to the School and also the
Dictionary — All is well.
Our united & affectionate
regards — M. Munsow.

Write your family direct
the letters to Mrs. Little & Scudder

Madras Oct. 5

Rev. Anderson D.D.

My dear Brother,

Your excellent and consoling letter of July 31. has been duly received. We shall do what we can, consistently with the vital interests of the Mission, to lessen our expenses. We shall also make such collections from our Native Christians as their disposition and poverty may allow. As our Mission is so small, compared with most others, these proceedings will not very greatly slightly lighten your burdens. But every dollar will help. The giving up of the English School, allowing that the Subscriptions here do not fall off more than one third of what they have been since my return, will be nearly Rs 2,000 or $1000. We have from this to take for the two Months only of the present year, during which the School was continued. For the "present distress", we have thought it necessary to make the Press at least self-supporting, if not remunerative; and so have lately opened it more to miscellaneous work, especially in the Vernaculars, and not wholly excluding English. We could not otherwise well keep it in motion, as there is but little doing in the printing of Bibles & Tracts.

Mr. Hunt will inform Mr. Gordon more particularly than I can do, what can be expected from the Press, in course of the year, by the collection of pastorates or any present profits. I apprehend there

The Lieutenant Governor has now sanctioned the grant of Rs 800 per annum for the Girls' School for the next three years, and the Native Committee have undertaken to raise Rs 200 per annum for the same period. We still hope to get the Government to give us the whole Rs 1000 per annum.

Mr. Winslow's letter of 15th ult. has been received.

will be little this year, and I think Mr. Gordon has already deducted £2000 for annual on account of outstanding debts of last year. There is an effort being made by some English Friends to raise a fund for all the American Missions on this side of India — something as has been done for that among the Mahrattas. The state of the two sides of the Peninsula is, however, very different. At Bombay they have an active & profitable commerce, and many rich merchants. There are also fewer calls upon them, and upon the gentlemen in the Civil and Military Service, than in the Madras Presidency. To mention only the claims of the Missions. There are probably six times as many Missionaries here and four times as much expended for Education In that Presidency therefore, they have a clear field, and we are hoping to learn that they have already a subscription of more than £10,000 of which £8000 had, by the last accounts, been sent in. Here, as yet, not quite £2000 has been realized for all the different Missions. More will come in but I do not think the Contributions will be very large. Something may be given in England. Sir Arthur Cotton*, a noble man, and one of our warm friends, who took up first proposed this subscription*, is going to England by the next Steamer, his health being entirely prostrated, and he will do what he can there for this fund

* He was one of the gentlemen who first called upon me

We sympathise deeply with yourself and the other executive officers of the Board, and your Committee, in the trials which the civil war has induced. May the Great Head of the Church support you all under them. We wait with some anxiety to learn the result of the meeting of the Board at Cleveland. It was pleasing to learn from Mr. Loudon that the receipts for July & August would exceed $80,000 — He seems to see "How that" "in regard to the churches," "in a great trial of "affliction the abundance of their joy and their "deep poverty abounded unto (the) riches of "their liberality." But no doubt if the war continue, there must be a great abatement of funds for benevolent purposes.

A dark cloud rests upon the land, but, at this distance, we think we see a rainbow upon it, promising liberty to the oppressed. If the Lord be, even at some distance, freedom for those in bondage, through the length & breadth of the land, so that it may be indeed, every where, "the Land of the Free", it will be a consummation worth great sacrifices.

You will have learned that at Madras, on the day appointed for the National Fast, a united prayer meeting was held — at which Sir Arthur Cotton presided, and the Archdeacon, and other Chaplains, and many Missionaries, were present — "to pray for peace & the suppression of Slavery in America." I was not in Madras at the time, which I regretted, but am told it was a very interesting meeting, though the weather was bad.

At the next regular Weekly Prayer Meeting, which was largely attended, a similar Spirit was manifested, and similar prayers were offered. Good Christians, here will continue to pray for emancipation, and whatever difficulties may be in the way, the Lord will bring it about, in His good time. "His resources are infinite".

My dear Wife and myself have been absent a Month, from our Station, from the Middle of the last to the middle of the present Month. My own health was poor, from over-labor, and Mrs W. was so ill as to be ordered off at once by her Physician. We went first to Pulicat, one of the Stations of the Arcot Mission, where our good friends the Chamberlains are, and subsequently visited (for a day or two to each) Chittoor, Vellore & Arnee, were most kindly received, and found that my wife had a sharp attack of fever at Pulicat, were at once benefited by the change. Our Brethren there have a large & promising field of labor, too large for their present force, and they are too far separated from each other; but they are earnest & able laborers. We returned much invigorated. This absence prevented my being present at the Annual Meeting of the Mission, which was held at Royapooram, by Mr. Hunt & Mr. Chester. We intended to return in season, but could not.

Near the beginning of the year I obtained a piece of ground for a School in the centre of Chintadrepettah, and built a School-room. It is a very good place for weekly preaching. Many respectable Natives attend our congregations at Church, and in the Zagadamoor

595

Madras Nov. 27. 1861.

Rev. R. Anderson D. D.

My dear Brother,

The last two mails have brought me heavy tidings — first of the death of my youngest daughter Eliza (Mrs. Leavitt) and the last that of Harriet (Mrs. Dulles) near two years older — one on the 11th of August and the other on the 1st September. But what is loss — great loss — to me, and their bereaved husbands & stricken children, is infinite gain to them. Blessed be God that, though born in a heathen land, there is a sweet assurance that they are now in Heaven. "It is well". "Good is the will of the Lord".

Though left orphans, as it were, losing their invaluable Mother when one was a few days more than two years old, and the other less than four and being taken to America by me, and landed there when little more than a year older, and soon consigned to the care of others, they were tenderly and faithfully nurtured, trained and educated, and by the blessing of God early brought into the fold of the Good Shepherd. They were prepared for usefulness in life & happiness in death. I record this for the encouragement of all Missionaries, who, for the prosecution of their work, are called upon to transfer to others the care and guardianship of their precious children.

Dishonorable
Letter from
The Madras
Missionaries
to Rev. R. Anderson D.D.
Secretary of the
Board of Foreign
Missions.

My eldest daughter is shut up in Florida, and my youngest son is in the army of his country, having left College to enlist with the volunteers who early rushed to defend Washington when it was first threatened, and some may think that I have occasion to say, with Jacob, "all these things are against me"; and that these last mentioned causes of anxiety might have been avoided, had I remained at home, instead of returning to my work, after my last visit to America. But I thank God for the assurance, that this also "is well".

I thank God that I am not left to choose in regard to his Providences — but only gladly, cheerfully, thankfully to submit, knowing that "this" is the will of God concerning me, even my sanctification", which however accomplished by smiles or frowns, by soundness or sickness, is the greatest possible blessing. It is at least my prayer, that I may be more conformed to my Master, if needful even in suffering, that I may be willing, as the Lord may choose, "to fill up that "which remains behind of the affliction "of Christ in the flesh, for his body's "sake which is the Church."

We are not called here, as our brethren in some parts of the Mission field are, "to resist unto blood". We have lately had accounts of the Murder

of a Missionary and his wife at Enomoto, where Williams was massacred, and I now beg leave to enclose you a slip from to days newspaper mentioning the murder of two Missionaries in China. If you have not intelligence direct from China, the particulars may be of interest to some of the readers of the Herald. I also enclose an account of a Suttee in China, and another very recently in Oudh. If not already published, they may do, perhaps, for the Child's Paper.

We are much relieved by brief Notices, in private letters, of your good and encouraging Meeting at Cleveland. As yet we have no particulars, but learn that your debt was much less than was feared, and that the Board did not feel themselves obliged to take retrograde steps; but were encouraged, amidst all the clouds & darkness that cover the land, in hearing the voice again to the Israelites on the brink of the sea "go forward". Not let onward be the watch word, though it lead into deep waters. "When thou passest through the waters I will be with thee" is the gracious promise of Jehovah. He can make the sea dry land.

You must have been greatly encouraged, and delighted, by the spirit of benevolence, and self denial, awakened in some of the Mission churches on learning of your embarrassments. Even in India, especially at Madura & Ahmednuggur, there has been a revival of the grace bestowed on the churches of Macedonia, of whom Paul said, "that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality". May it not take many.

Madras. Nov. 27, 1861

Rec'd Jan 24, 1862.

Ack'd, June 13.

Rev. R. Anderson D.D.
Missionary House,
Pemberton Square,
Under Cover,
Boston.

BOSTON AM. P.O. JAN 25 1862

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MAR 12 1941

My Reverend & Dear Brethren,

The "Annual Concert of Prayer" which occurred on Friday last, was observed by the Madras Mission in connection with the Madras Auxiliary Missionary Society. The meeting was held in the Wesleyan Chapel, Black Town, and was well attended. Only Rs 2300 have been subscribed during the year, which is considerably less than was contributed for the Missionary purposes in 1860. The Committee had hoped that the Christians would have increased their liberality, instead of which they have fallen off. I shall however publish the Report of the Society, which will show the amount contributed by each Station, & the reasons assigned for the falling off. The Missionaries had a prayer meeting on Friday evening last week, which was well attended by the Christians. On Sabbath morning the Lord's Supper was administered to about 230 communicants, and in the evening I preached to a large congregation of Europeans & Eurasians. On Monday evening I had a prayer meeting for the Native Christians, which was well attended. On Tuesday evening I had a meeting for the Native Christians, which was well attended. On Wednesday evening I had a meeting for the Native Christians, which was well attended. On Thursday evening I had a meeting for the Native Christians, which was well attended. On Friday evening I had a meeting for the Native Christians, which was well attended. On Saturday evening I had a meeting for the Native Christians, which was well attended.

they are learning to do as they are told. We are called to do as they are told. We are called to do as they are told. We are called

Since then we have had abundant confirmation of the Report that war had not been declared, and such intelligence as leads to the hope that it will not be. Indeed I cannot believe it possible — that two such nations, engaged in sending Bibles, and teachers of the Bible, throughout the world, should, under present circumstances, go to war; or that England will thus countenance rebellion & slavery.

We have, at Madras, just observed the season for United Prayer throughout the World, postponed by the Evangelical Alliance. There have been General Convocations — one on Monday Evening, for Supplication, and one on Saturday Evening for Thanksgiving. They were held in the Town Hall. All classes united and all one of them the Bishop of Madras presided. There were also Meetings in English on the intervening Evenings — One of which was in our Church at Chintadripet — which was well filled. On nearly every morning also, there were meetings in Tamil. At the last on Saturday Morning the Bishop presided, and gave an address, through an interpreter. There were probably 300 Native Christians present, including some children from the Schools.

At our Comm. the first Sab. of this Month, at Chintadripet — I had the pleasure of receiving three adult females to the Church. Two of them, having been Romanists, were baptized, the other was the daughter of our Catechist —

A poor member of the Church named Tarre, employed at low wages in a Printing Office, has given a Cow to the Board, and another, a young man from Jaffna named Tissera employed in the Normal School has given Rs 50. Ever, Yrs. in the Lord Millard

Madras Feby 28. 1862

The Rev. R. Anderson D.D.

My dear Brother

I wrote a few lines
Jan 15th mentioning having received
three female members to the Church
two of whom were baptized on the
occasion. — We have since (on the 28th
of that Month) been favoured with your
kind, and welcome epistle, bearing date
Nov 27th with the
Prospectus for 1862 i and are
truly thankful that you could write
us encouraging a manner. Since
then however the Lord has probably
taken darker, with you, than we do.
Perhaps it remains to, through, pass
to us with England that hostility sub-
sided, the Lesson that most of the
principal Banks in Madras had
funded three months pay, also the
Treasury ran great risk. This probably
will make it more difficult for
you to collect funds, except the
appropriations, how are expected.
We, in India, the Famine is
severe, though they have not as yet
[illegible] as many villages, the people there are
[illegible] many villages, dying. Written Missions.
[illegible] met last week,

to divide the Fund, and found Rs 3,800 to be divided. It had been previously arranged, I think, to assist the Rev. L. Jewett, whose daughter is very ill, with a passage home. Accordingly Rs 2000 were given to him, and the remainder ap= portioned to the other Missions according to the number of Missionaries in each — to the Madura Mission Rs 900 — to the Arcot Mission 560 — to the Lutheran Mis. 240 — to Madras Mis. 160

Rec'd. Nov. 24th

Something more will probably be collected, but the sum will not be large. Whatever is contributed hereafter, will I suppose be divided ac cording to the number of Men — the special case of Nellore having been disposed of.

We have proceeded with the Dic= tionary to the 111 form and have 888 pages 12 or 14 more to print in the 6th form to finish the 6th part, which will be done by July next.

As I have mentioned to Mr. Howden Mr. & Mrs. Hunt are just now about for a few weeks for health. Through mercy we are both pretty well, but cholera generally pre= vails — with an united best regards

Ever affectionately yours
H. Mc Kinnow.

598

Madras March 27. 1862

The Rev. R. Anderson D.D.

My dear Brother,

I wrote you on the 28th Ult. and mentioned that Mr. Hunt was absent for health, accompanied by his wife, at Palamanair. He is now, as you may have learned from other sources, on his way to the Pulneys, if not already arrived. He did not gain as he expected to do at Palamanair, and Mr. Chester kindly offering to look after the Press in his absence, he, and we all thought it best for him to proceed on to the Pulneys for five or six months. Mrs. Hunt needed the mother change as well as he, and they will both, we trust, be greatly benefited. It is providential that Mr. Chester is here. Of course, in case of necessity, I could take the oversight of the business; but it is a great relief to me not to be obliged to do so. My time is already sufficiently occupied. I still hope to complete the Dictionary about the middle of the year, and may then be less driven. At present it is hard work to keep up with the Press in addition to other Missionary labors.

I mentioned the distribution of the Fund for Am. Missions in this part of India in my last. After giving the Baptist Mission Rs 2000 — to enable Mr. Scott to proceed to Am. with his family, the division of the remainder, according to the number of Miss^rs, gave those in connexion with your Missions only Rs 1,060 / — that is, to Madura 900, and Madras 160 — Since then nearly 400 additional have been sent in, and there will be more from time. We shall not get however as much as we should have done by applications for ourselves — One circumstance would prevent even this being very successful. We have a limited appropriation for Schools, as other things. We cannot, therefore, say to our friends, if you will help us, we will enlarge or improve our Schools, or do more in any other department, for what is given goes to the funds of the Board, to help meet the appropriations. People have an in the habit of giving to specific objects, and like to see the fruit of their liberality. The Church Missionary Society allows its Missionaries a certain sum, say for a Boarding

School, or other Schools, and then allow them to add to the sum by applications here. These, generally, have a liberal response; so that they are not straitened for means to carry on any work which approves itself to those who are in the habit of aiding them by contributions. Other Missionaries are not less successful. Of course it is in part, because they apply to their own countrymen.

I mentioned, perhaps, two cases of liberality in the Church Members here — G. Sinera, who is in a low school, giving Rs 50 — and Sam, who was all to the Church when you and Dr Thompson were here, giving a cow, for which he had been offered Rs 10 — but which was sold for 10 —. His wife brought the cow, while he was absent at his work, coming with a child in her arms. As his ways are not large, and he had brought up the cow from a calf for use of his family, I declined at first to take it, but the wife was very cheerful about it, and insisted on our taking it. We did so after he also came and delivered it up. It was a pleasing instance of self-denial & liberality, but I was unwilling to accept it made under any sudden impulse, lest there should be a reaction. They both seem happy in having made the offering. About Rs 5 have been

given already by a few church
members who contribute a small sum
every week. They are unable to give
much.

We have just lost one of our church
members - a young Mother leaving
two children - of Cholera, by which
several have died around us,
and two others who were connec-
ted with our household. It seems
now to have abated. Our native sister
died in peace & hope.

Your Circular directing the
Misrepresentations in regard to Shoes
has been received, but the extra
shoes not arrived. Perhaps they
are in the Ship now unloading in
the Lee House. If so they shall be
duly distributed, and ought to do
good.

Our Vernacular Schools are going
on much as usual except that
the number of pupils is lessened
by the sickness, and the attend-
ance of girls is somewhat less
from one of the teachers being
dismissed. The congregations in
the Church and other places of
gathering are very fair. We hear
of good News from Delhi, and
other places in the N. West, and the
work in Tinnevelly & Madura and
Travancore is still bringing forth
fruit. Our deep sympathies are
with you & your suffering country
the Lord be praised for more favorable
intelligence of late. Yrs. affect. M. Winslow

Dear Brother Loring and Mrs. Anderson

Madras April 14 1862.

The Rev. R Anderson D.D

My dear Brother—

We have not yet heard of Mr. & Mrs. Hunt's arrival at the Pulney's, but suppose they reached their destination a week ago last Saturday morning. Her health had improved after arriving at Madura.

On last Sabbath but one, I administered to the Church at Chintadrepettah six members of whom two were received on profession of their faith, and by baptism, and four by letter, they only making Covenant with the Church. Of the two baptized one was a Heathen man, and the other a Romanish woman.

Last Friday evening we had an interesting anniversary of the "Union Prayer Meeting" which has been held weekly now for three years. It was fully attended and the Senior Magistrate of Madras—one of our Church Missionary Brethren just leaving for England—and a Baptist Minister, addressed us myself, made addresses. One of the prayers was offered by a Capt. of Artillery. I mention

there to show a little the
composition of these meetings

They were commenced
by the "Miss^y Conference" and are
still in part directed by the Con-
ference but the Committee of
Management now consists of
one half laymen — one of whom
is a Major in Command of a
Regiment here. The character
of the attendants has somewhat
changed and is now that it
was of officers connected with
the army and others connected
with the Government in various
civil offices. — Often there is a very
nice band of Christians brought
together, and the prayers offered
are earnest & direct. There have
been encouraging instances of
answers to prayer — There are
also weekly meetings for prayer and
Christian conversation held at some
private houses. — On the whole
the state of religion in Madras
among the English speaking pop-
ulation is improving. In regard
to the Natives there is perhaps

No very marked change, but there is encouragement from various signs of the leavening influence of truth and continued tokens in different parts of the country of the presence of the Holy Spirit.

We all need above everything else more faith and its rich fruits.

My dear Wife joins me in sincere Christian regards & love to yourself and dear Mrs. Anderson.

Yours in the Gospel,

M. Winslow

Madras April 14. 1862.

Rec'd. June 6.

Ans'd, June 13.

Madras Aug. 13. 1862.

The Rev. R. Anderson D.D.

My dear Brother,

Your very kind letter of June 13th was received by the last Mail. Mr. Hunt has not seen it, as he is still at the Nilneys; but expecting to leave for Madras on the 19th Inst. and to be here towards the end of the Month. His return will be opportune, as Mr. Chester, who has so well supplied his place, is anxious to be in Madura early in September.

Your allusion to the English & Vernacular School is gratifying. We thought it would be one of the first things the Committee would wish us to reduce; and that reduction somewhere was absolutely necessary. I am thankful that the necessity has not proved, as yet, so great as was feared. Our last accounts from Am. to July 7th of the reverses before Richmond, and failure in the attack on Charleston, look more gloomy; and perhaps further retrenchments will be necessary.

I believe that as you mention the appropriations this year for Vernacular Schools, was according to our estimate made on a reduced Scale. One thing

I regret, that we interpreted the rule
of the Committee concerning subscript
tge in India, more rigidly than it seem
from your letter we need to have do
Mr. Hunt and I both thought that we we
to limit ourselves in expenses for the Sch
to the allowance made by the Board, an
that we could not say to our friends here
you will give us the means, we will enla
our operations, and establish more Sch
or make the present more efficient. We th
that whatever might be given would
to the Board to diminish the charge up
its funds, in which few would feel any i
terest. We could not make any appeal fo
distinct local object with which they wo
have sympathy, and as there is a fun
collecting for all the Am. Missions, we co
not interfere with that except by a special
claim. What has been sent in, we have r
but have made no personal applicati
this year.

The Financial Fund for all the Am
Missions does not prosper much, on t
side of India. If does better, on va
account, which I have formerly stat
in the Bombay Presidency. The principa
mover of it here, Sir Arthur Cotton, le
India just as the collections were co
menced, and there has been no one
help them on, or even to bring the subj
properly before the public. The Com
issued a number of Circulars in In
& England, but beside this no publicity
given to the claims of the Missions, e
cept through the columns of a weekl

Newspaper which has not a large circulation. The amount sent in since the division in Feby. is only R-1,396 for all the Am. Missions — This will give less than R-100 to all your Missions. Something more will be given, by the very large sums can be expected. Nothing has been received from England except what Sir Arthur himself sent immediately on going home.

Through "the" good hand of our God upon me" I am permitted to see the Tamil & English Dictionary completed. The body of the work is all finished at Press, the Preface, Addenda & Errata are in type and ready to strike off. We shall wait a little perhaps before issuing any copies for Mr. Hunt's arrival, as his directions are wanted in some particulars. It makes a little short of 1,000 pages — and contains 67,452 words, which is 30,551 more than in Rottler's Dictionary, and 9,000 more than the Tamil Dictionary published in Jaffna.

The Subscriptions received, and due on delivery of the work, amount to something more than one half the cost since the commencement of the printing, leaving a debt of upwards of R-5000 — This will be gradually liquidated, I trust, by the sale of the Dictionary. There are 500 copies belonging to the Board — besides any others that may remain, after the debt is paid. Of the 500, I think several copies may well be ordered by you, or Mr. Gordon, for the Missionary House, to furnish Missionaries &c. as they are already yours, and will cost you only the freight.

Rev. Winslow. Rev. Anderson. Mrs Anderson. Mrs Winslow.

It is a great relief to me to have this burden removed, which has pressed upon me so long, sometimes almost beyond measure; and I feel grateful for the Lord's goodness. To Him I would dedicate thy work. My prayer is, that it may greatly assist missionaries in acquiring the Tamil language.

My general health is good, and so long as strength may be given, I hope to devote it to direct Missionary work, and to operations by Schools and through the Press. If we can obtain the Means of establishing several girls' Schools among the classes around us, we shall attempt it next year. Mrs. Winslow has about 20 girls at the Station, and an a small scale outside, but two of them are from families, and their parents are so poor that their attendance cannot be depended on for a sufficient time to make much impression upon them. Christian education among the females of India is an object of almost infinite importance.

I expect to baptize a heathen next Sabbath, and another has made application for baptism; but there is no general stirring among the "dry bones" of the congregations yet. The Church on the Sabbath and at two places where I preach on week days are generally good. The weekly Meeting of United Prayer continued now for more than three years is maintained with unabated interest. There are two other weekly Meetings for reading the Scriptures among higher classes of society which we have lately commenced. They are conducted in an excellent spirit.

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September, 1862.

601

Madras Sept 27. 1862.

The Rev. R. Anderson D.D.

My dear Brother,

Kindly excuse my writing on this cover, as I must else make a double letter, and what I have to say is of little importance. The Dict. is now completed including Errata Preface &c. I enclose a slip concerning it.

Mr & Mrs Hunt returned three week ago much improved. We have heard of the safe arrival at Madura. The "Star of Peace" came in yesterday. All well.

By the Telegram we have News from Am. to 30 Aug. It is amusing but the Southern papers make it out that the Federals have sustained a severe defeat &c &c &c on Long Island. As it came it was like this. "Confederates defeated Federals, killed enormous loss on the enemy's side, fearful anxiety, but endeavor to cast burden on the Lord. Blessed be His name. He will overrule all things for good; the deranged state of your currency, and high rate of exchange with England (quoted 128) must make remittances from you difficult, and we fear there will be a great falling off in your receipts. It is said that Cotton has fallen 4 pence in the pound. This looks like hopes of peace in some shape or other. May the Lord give an honorable peace.

I baptized one heathen man four weeks ago, and expect to baptize another tomorrow week. We propose holding our Annual

[illegible] It is sweet to feel

Madras, Sept. 27 1862

Rec'd Nov. 17.

Ack'd Jan. 2. 63

Dictionary.

Steamer
Via. Southampton
Calais

INDIA P.S.

The Rev. R. Anderson D.D.
Missionary House,
Boston,
United States,
America.

10

Missionary in connection with the Am. Board of Com. for For. Miss.
to collect & forward mail matter
Mail received at Madras Sept 27 1862
and mailed for the United States
M. Winslow

Madras Oct. 10. 1862.

Rev. R. Anderson D.D.

My dear Brother—

We have just had our Annual Meeting in Unison with the Board. It was held at Chintadrepettah on Thursday the 9th Inst. On account of the Minrs of the Arcot Mission, who had been here some days, leaving some of them the day before, and some that morning, and the Brethren going to Ranipettah being hurried in their preparations to get away— as they had finally done this morning— I was left quite alone in the Ministerial services of the occasion. I preached, delivered a short Address on the History & Present Condition of the Board, and administered the Lords Supper. The Catechist from Royapooram delivered an address of some length. There were no other services but the occasion was interesting and affecting. We could not but feel much concern for our beloved Country in view of the late tidings from it in the struggle even for life in which it seems to be engaged. Still it was a privilege to be assured that we were joining with many hundreds in our Native Land, and thousands on Missionary ground in celebrating the love of our Saviour at his table and joining in prayer which meeting together at the throne of grace brings us all into union and communion through that throne. It is sweet to feel

My dear Wife is writing now to Lizzie Mrs Anderson

assured that united prayer,
"Can make the darkened cloud withdraw."

Mrs Hunt & Mrs. Green were with us. Mr. Hunt came over, but could not stay. The members from Royapuram were most of them present, as well as the greater part of those at this place.

The preceding Sabbath, the 5th Inst, I received five to the communion of the Church. Two of them were young men, who had been Heathens. One was baptized on the 17th of Aug^t — and the other at the time of admission. The remaining three were women who had been baptized in infancy, though but one of them had been in communion in any Church.

We have had all the Scholders here, except Joseph, who is in Arnee. It was refreshing to see six such Missionary Brothers together. They are strong men and are or will be ready in the Vernacular.

The Dictionary is beginning to be circulated. It forms a very neat volume and is highly spoken of in the Journals. I have been encouraged to make an application to the Ceylon Government to take some copies. The private sale must of course be slow, but I think it will be sure, to some extent.

I hope our good friend Mr. Gordon in his letter to me by last mail for which I thank him, does not take too encouraging a view of the state of the Country, but it is difficult to reconcile it with the English accounts, which represent the Union as hopelessly gone and the Government collapsed. Most [illegible]

Extract from "Madras Observer"

"The Rev. D. Winslow has completed an important work which lays the inhabitants of this Presidency both English & Native under great obligations. We publish this day an advertisement announcing the issue of his comprehensive Tamil & English Dictionary of High & Low Tamil a work of prodigious labor & great value. Dr Winslow's thorough knowledge of Tamil and his long experience has been eminently qualified to carry on to a successful issue a work of this nature. # # #

"We can only say that we consider the British nation no less than the literary world to be deeply indebted to our reverend friend Dr. Winslow for his reward is not to be sought here nor will it be paid in perishable coin. He has greatly promoted the spread of divine truth and of civilization by his self-denying labors and we offer him what he will value the thanks of Christian Brethren".

Extract of Notice in "Madras Tim

"The Rev. Dr. Winslow h
conferred a great boon on
the Madras Presidency by
the publication of his Com
prehensive Tamil & Englis
Dictionary." # # # # #

"A work of this Natu
began & prosecuted princip
to promote Christian Missio
should possess the necessar
elements of success, and
we cordially hope that Dr
Winslow will be reimburs
for the large sum he has so
generously invested for the
good of this land. To the
Missionary hitherto deprive
of suitable means for expe
ding his acquaintance wit
Tamil, to Government Off
cials located in this Pre
idency, to the educated
Natives, who have hither
despised, although they
cultivated their beautiful
tongue, and to the Europe
aspirations to obtain an i
sight into the local vern
culars, Dr. Winslow's Dictiona
must prove of the utmost
value."

Read — "Colombo Observer"

The extent & value of the Tamil Dictionary which the Rev Mr. Winslow has just completed, will be acknowledged by a perusal of the Preface. ## No Missionary, no civil servant in Southern India, no Oriental scholar, or public library in India or Europe, should be without a Copy of this valuable work ## We shall give extracts from the learned & interesting preface in future issues!

Resolution of the Arcot Mission.

Resolved "That we as a Mission do tender our congratulations to the Rev Miron Winslow D.D. on the completion of his Dictionary; and that we regard this work as a Noble contribution to Oriental literature, a boon to all Students & Laborers in the Tamil field, and a crown of honor to its author."

[Passed at the Semi-annual meeting of the Mission Oct. 16 1862.]

Madras Nov. 27 1862.

The Rev. R Anderson D.D.

My dear Brother

By the last Steamer the "Colombo", on the 14th Inst. I sent to Mr. Gordon a short letter, and inclosed some Notices of the Dictionary from the Journals here. That vessel was wrecked near the Laccadive Islands; and most of her mail lost. As my letter will probably reach its destination I do not leave to enclose to you some extracts from those Notices, with another from the "Athenaeum & Statesman" one of the principal Newspapers at Madras, which I had not obtained at the time of sending. I also enclose an account of the Governor's visit to the Missions in Tinnevelly, as you will, I think, be interested in the statement made by the Missionaries concerning their Mission. Perhaps others may be also, if the account should not have come to America, by some other channel.

There was a letter for my brother Hubbard from myself & wife also, among those supposed lost, which I will be obliged by your mentioning to him, if you have opportunity, as we cannot write by this Steamer to him. He

may like to see the Notices of the Dictionary. Fifty copies of Part III were on board the Steamer which is wrecked, and I thought at first, that a box of the books for Amr. was on board but they go by another conveyance.

Madras Nov. 27. 1862

Rec'd. Jan. 16. 1863

Ans. Feb. 30

Stranger Court Boston

Mass.

BOSTON. MASS. JAN 15 5 PM

Rev. S. F. Smith

Missionary House

Boston

United States

America.

Any omitted letters or words will be supplied by Mr. Winslow.

In that box, there is a copy for yourself and one for my brother Hubbard — also two others for different persons. We still feel greatly troubled about the state of affairs in our beloved country but cannot think, that God means to destroy it after such tokens of his favor as He has given or that He designs to perpetuate slavery there.

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Madras Feby. 14. 1863.

The Rev. R. Anderson D.D.

My dear Brother,

I returned yes-
terday with Mrs. W. from a visit for
my health to Salamanair the residence
of the Rev. J. Chamberlain of the Arcot
Mission. Dr. Urquhart, whom you know and
who is our
Physician, thought a change indis-
pensable for me, and Mr. C. hearing that
I was ill, very kindly invited us
to his large and comfortable house,
where, at an elevation of more than
2,000 feet above Madras, the atmosphere
is about 10 degrees cooler than at this
place. The air is also very pure, which
is not the case here.

We left home on the 13th
Ult. at 5 O.C. in the morning, and went
by train to Coorgattum, (eight) or ten
Miles from the foot of the ghaut, and
then went by a conveyance sent
by Mr. C. about 26 miles to Salama-
nair, where we arrived at 5½ O.C.P.M.
of the same day. This will show you
somewhat the progress we are facilitated
for travelling. In 1839, when I went
to Bangalore, with my wife and a
sick child, we were five days in trav-
elling by Palamkeen to the same place
from Madras, not reckoning the Sabbaths

on which we rested).

After spending just four weeks with our kind friends, we left to come home by way of Chittoor where the Rev. Jared Scudder is stationed. We spent two days with him and his family, at his interesting station and then came to Vellore to take the Train to Madras.

All the Brethren in the Arcot Mission have much to encourage them in their work. Two Brahmins have within a few Months joined them. I was present at the baptism of one of them when I went to Chittoor, in October to assist at the Ordination of the Rev. Silas D. Scudder. Another has since come to them; also a Caste Telugu man; and a village of Romanists not far from Annekey are intending to enlarge their borders to the North, among the Telugu people of the Mysore Plateau. Dr Silas Scudder takes the Station at Palamaner, and Mr. Chamberlain goes to Mudnapillay, or some other town to the North. The climate of the table-land is much more favorable to most persons from a cold country, than that of the plains below; and the Telugus are a fine race of people, more numerous than the Tamilians, and hitherto much neglected.

I must say a word about the reason of our being ordered off for a change. I took a bad cold early in Dec[r]

which being a little relieved, I preached in Tamil, labored for some hours in the examination of a School, and went out two evenings to baptize two inquirers. The consequence was an attack of bronchitis, from which I have not yet fully recovered. The soreness of my throat is gone, but I have still a hoarseness, and some cough. The change did me great good, and was beneficial also to my dear wife. We are thankful to be back again at our station. Before I went I was confined to my room for three or four weeks, and just able, on the week for United Prayer, to preside at the United Communion, on the 4th Sunday and the United Convocation for Thanksgiving on the evening of the 10th. The intermediate meetings, save the one held at our Church in Chintadripettah I was not permitted, by the Doctor, to attend. The Meetings of the week were all a great success, speaking after the manner of men, and I hope may be followed by a blessing. The Convocations on the evening of the 5th and 10th were at the Government Banqueting Hall, and very largely attended. Our small Church was crowded and many had to stand during the services.

You will have seen some account of the Conference of Missionaries and others in the Punjaub. The Report of the Meetings has as yet come to us only in the Newspapers. Many very interesting points were discussed. The conclusions arrived at on some of them will not suit all. They, for instance,

thought that the Native Pastorate had with them reached its proper limit for the present and need not be enlarged; that a Convert received into the Church who in a State of Heathenism married more than one wife should fulfil his contract with them all — though, of course, no Christian should marry more than one wife. I have not time to notice other points, or to add in any way to this very hasty letter as the mail is just closing.

Our united & fervent love to yourself Mrs Andrew son and your fellow labourers at the Memorial House.

Yours affectly
M. Harlow.

Madras Sept. 14. 1868.
Rec'd Oct. 13.
Ans. 3.

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Madras April 13. 1863

The Rev S. B. Treat,

My dear Brother,

I have not been able to write much of late to the Miss.y House. Have been ill for four Months; the illness commencing with a sore throat, which was followed by congestion of the mucus membrane lower down, and a Cough. The Doctors decide that there is an irregular action of the heart, owing to an enlargement of one of the orifices. At any rate, I have shortness of breath, and continued hoarseness. We were one Month at Salamanaire, which was useful, but as the warm weather comes on here, I grow worse instead of better. The Physicians have now decided that we must go immediately to the Nilgherries for three or four Months. We have made our arrangements to leave on the 14th Inst. trusting in the Lord that it may be of some use in prolonging life, and giving strength for his work.

It is very difficult for me to leave, as there is no other ordained Missionary of the Board here or nearer than Madura.

This shows the great importance of what has often been pressed upon the attention of the Committee — the strengthening of the Mission, by at least one ordained Missionary. The field is equally favorable with any for preaching, and laboring among the Natives, and even forming congregations in the villages around — especially near Royapuram; while the two Native Churches; the nine village schools; the Sabbath & week-day assemblies, in connexion with both Stations; and all the important responsibilities arising from the large operations of the Press, and the Agency for money and other secular affairs, for all the American Missions in this part of India and Ceylon, form a burden too heavy for so weak a Mission, even when both of the Members are well. But as soon as one is laid aside, many of the operations must cease, and important interests suffer. Let me plead that strong effort be made to strengthen us in our weakness, though it be a time of unexampled distress in our beloved Native land.

On the last Sabbath, the 5th Inst.
I was just able to attend Church,
and administer the Lord's Supper
and Baptism; though not to preach.
Two young men were admitted to
the Church, one by baptism having
been a heathen, and the other on
confession of his faith, being the
Son of Marnikam, our Catechist,
who has lately been removed
to Royapuram — the Catechist who
was there having left. An infant
adopted by one of our Church
Members, was also baptized. It
was pleasant to me, on the eve
of leaving, to be present with
the Church members, administer
these ordinances, and receive
even two to the Church. I
regret not having been able to
preach for so long a time, and
feel much anxiety for the little
flock here, in our absence. If
I have been able to do but little,
my dear Wife has kept the wheels
in motion, and the Schools

the preachings; the prayer meetings, both for females and Church Members generally, have been maintained. I hope it may be so, in a good degree, after we are gone. A young man, Abraham Allime, who has been with me three or four years as Native Assistant on the Dictionary and rendering aid also in the Mission, will have principal charge. He is very capable, but his manners are not pleasing to all the church members, and some may be ready to make trouble. We must commit them to the Lord.

I have much hope of returning strengthened for my work; but having handed up upwards of three years, the Psalmist boundary of life, and been nearly forty-four years in India, I can hardly expect any great lengthening of my cords. It is well. "I would not live always."

I pay in to Mr. Hunt for the Trans of A.B.C.F.M. R-34-5-7 from the Church Members of Chintadrepettah of their property, Nearly an equal share of this small sum has been contributed at the Monthly Prayer Meeting, and the other part from little savings of rice &c. in the families of the members. It is contributed with good will.

Ever my dear Brother,
Yours, — M. Winslow

Madras Apr 13, 1865.
Rec'd June 8.
Ans. June 20.

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Coonoor July 10, 1863.

The Rev S. P. Treat,

My dear Brother,

Just before leaving Madras, which I did on the 14 April, I wrote you a short letter, stating the reasons for our being ordered to the Hills. Am thankful to say that we were brought hither in safety, and though the journey and the change of more than 20° in the Thermometer were a little trying, and I could not walk far at first, yet, through mercy, my health has gradually improved. It was our intention to go back to Madras in August, but the Physicians stuctly forbid it. We may therefore spend that month, and possibly September at Ootacamund, which is about 10° colder than Coonoor, but at present not safe for me on account of continued rain. I have still some cough and shortness of breath, but am much stronger than I was, and hope yet to do something for the Lord at my Station.

Am thankful to say that the Native Assistant, whom I left in charge, appears to be going on very well, in preaching, and holding prayer meetings, at the Station, and weekly services in three of the School-rooms. He seems also to keep the Schools in good order. He is in fact though not formally licensed a Native Preacher.

In regard to the Mission, I cannot here make any regular Report for the year. Mr. Hunt will send a Report of the Press for the two last years, he being at the Pulneys when it should have been prepared last year, and he will also send his Annual Letter. The Statistics are much the same as the year before last, and the Estimates may be similar,

if Mr. Hunt do not send a corrected statement by next Mail. I add Statistics in part.

Royapuram —

P. R. Hunt, Assistant Miss[y] — Mr. Hunt.
× Manakum — Catechist.
3 Schools — in the Vernacular, say 120 boys and 15 girls.
20 Communicants.

Chinta dreipettah.

Rev. Milnerlow Miss[y] — Mr. Winslow.
A. Alleine, Native Teacher.
Thomas, Reader.
4 Boys Schools — 140 boys.
2 Girls Schools — 45 girls.
66 Communicants — some of whom are absent

× He was removed from Chinta dreipettah to Royapuram. Chinta dreipettah at the last Station. Having left.

The congregations at the Chinta dreipettah Station, of which only I now write, have been encouraging at the Church on the Sabbath morning and evening, and at the Zyaat in the Church Compound, on a week-day, and also at the principal School in the Village of Chinta dreipettah. Both the latter are of course principally Heathen while that in the Church excepting the School-Children, is mostly composed of Christians. A prayer meeting conducted weekly by Mr. Winslow has been well attended by the women of the Church, and some girls.

Since the meeting of the Board last year I have received seven to the Church. Of these two, who had been heathen were received just before I left Madras, five were received in October.

There is nothing special to relate of the Boy's Schools. All the older boys attend Church and also come to the Station for religious instruction on a week day afternoon. Of the Girls Schools, one is at the Station, under the direct care of Mrs. Winslow, and one which is smaller, is in a Village. At the Station the number has varied from 25 to 50 — perhaps more commonly from day to day, about 40. Of these, the older girls under Mrs. W.'s more special instruction, have made good progress. The smaller girls have been irregular. It seems now from the Native Preachers report that the daily attendance is but 24. The Boy's Schools are much as before. Preaching is now being held weekly in another of the Schools, and is well attended. There have been some irregularities in the Church which have required serious admonition but no case of such a nature as to require expulsion or suspension. On the whole we have much comfort in most of the Members, and feel tried in being separated from them.

The Church Edifice at Chintadrepettah is being used, when not needed by us, by other, for English services. The Wesleyan Missionaries preach in it early on Sabbath morning, the Rev. Stewart Wright Scotch Chaplain occupies it every Friday Evening; and the Rev. Mr. Lillingston, a Clergyman of the Church of England, holds in it a Monthly Prayer-Meeting, on the second Monday Evening of every month. One of the Union Prayer Meetings, on the first week of the year was also held in, when it was full, and jammed.

I have not time to add without losing the Mail. We feel deeply for our beloved Country, but are strong in the

Coonoor, July 10. 1863.

Rec'd. Sept. 1.

Rec'd Sept 30

Miss Macdonald

Miss Macdonald
Madras
India

Per Overland Mail

Confidence that I shall soon receive
from her letters as
notes of Mary's
My thoughts
are dwelt very
a Heart

Wife write to General
Christian Love
affec
Mary
Common Lord
Millington.

Mary I beg you have
in me Love to Mrs. Sellon and have
the Postage charged to me?

preaching to heathens during last week was also of an encouraging character.

Chindatrapettai 14th Sept

Revd and Dear Sir

I trust that you would rejoice with me to hear that the spiritual condition of our people is flourishing, in these days & no manifestation of strife, backbiting, prevarication, or any obscene language is noticed among them. O what a joy I had last Wednesday when I saw more than 2 dozen of adults attending the prayer meeting exactly at 6, without the least excuse about the inclemency of the weather. The Sunday services & Sabbath Schools of the members & of boys & girls were very well attended. It is acknowledged by the people as well as the teachers that the plans which have been introduced among them for the past 5 mos were on the whole based on earnestness for the Xtian cause & this real good, Blessed be God the Father of our Lord Jesus Christ, who heard your prayers & that of his poor servant, "He that soweth in tears, shall reap in joy" is fully realized in our case. The hearts of the people are in a great measure won by my earnest appeals to their consciences, in the course of my preach-

ing the Word of God in purity. Past success encourages the hope for better achievements, if we can only be resolute, impartial, & vigilant pressing forward with a steady front of opposition to a proud & contentious spirit, without adopting certain temporizing measures to satisfy narrow minded individuals.

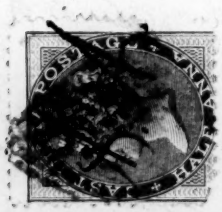
Finding the success I have had, my asst intend to thrust me from them, as one of the contending Israelite did to Moses, & in their hea turn back again into Egyptianism, because a great deal of labor & a cheerful & ready obedien to the work are required on their part. Muttu samy who has all this time seconded my pla for the Church & the Schools, now goes on to say that my suggestions on the subjects of Preaching to heathens, praying, Catechetical labor, forming congregations cannot be complied with. It is not strange that my asst who have not had the advantage of a proper education woul sneer at my right views on the evangelistic work. Earnestness to this work must not be left to come of itself. In order to make a farm yield more crop, there must be better farmer & more diligent farmer. "Up and be doing" is the voice of the present time. If Muttusamy

& Thomas spend only 3 hours a day & are confined to their houses the rest of the time, without trying hard to use such means as to make additions to the church, they lose sight of the one thing needful, in the capacity to them duty. Under present circumstances school visiting may be easily managed by me at every morning & afternoon, as he does now. They must labor to purpose. [Both have discontinued studying for 2 weeks.] It is my conviction that if we cannot be a Wilson, a Thornton, we may by the grace of God, & by use of proper means, become a Thomas Cranfield or a Harlan Page. If one did not act as if he were the only one to act & wait no longer, it is but disgusting hypocrisy to lament over the state of heathens. "Whereunto we have attained, let us walk by the same rule" is the scriptural guide. You need not suppose that party spirit will henceforth break in. I am confident that serious godliness is in the church. The machine is set in order. I am determined to play the part of an anvil. Hoping that you would excuse me for trespassing so far on your indulgence by this & my latest letters & tendering our united affec.

(See the 1st Page.)

Respected Madam.

Whatever may have been your opinion of me upon my considerations which I respectfully, yet most earnestly pressed upon you. I am fully conscious that they proceeded from an open, communicative temper. The average attendance in the S. School was 20 during the week. The Women's meeting



to the Stanfield

Miss M. M. Maidens P.O. Pelagia Neilgherries.

was held as usual. I prepared a subject on earnestness in personal religion. There were 9 women present. This was owing to my wife's setting an example leaving the baby in my charge. Example is influence. The teachers cannot shift the yoke of their duty. There union among the female, no ill-feeling. "Hitherto hath the Lord helped us." We hope to see you soon. With all of our best xtian regards to you & father M. Yours obd

A. Allen

Kolagherry, Neilgherries, Sept 20/63

The Rev. J. D. Tracy

My dear Brother,

I wrote you July 10th, from Coonoor, with Statistics of the Mission, and again Sept 4. from this place, giving some account of these Hills. Before coming here, I wrote from Madras, the reasons for our coming.

Am thankful to say, that my health has much improved, by a residence on the Hills, now, for more than five Months. The rarity of the atmosphere, is not favorable to my heart-complaint, and I have still shortness of breath, and, lately, an intermittent pulse, with some cough: but my strength and general health are good. I have no doubt that for mere debility, from residence in a hot climate, a retreat to these Hills, or the Pulneys, would often save a voyage to a colder climate. The experiment should usually be tried, where there is no organic disease.

We hope to return to Madras in the early part of next month. The affairs of the Station, with some little care by Mr. Hunt, have been managed by a Native Assistant acting as a Preacher, though not regularly licensed, with a Scripture Reader, and School Visitor, to aid him. They have kept up, at the Station, the Sabbath services of preaching, and a Sunday School in the morning, and Bible classes, with an Address,

in the afternoon - a general prayer meeting each Wednesday; a female prayer meeting (conducted by Mrs. W. when at home) on Thursdays; and preaching, at three of the Schools, every week. Besides this, all the boys & girls of the upper classes are collected at the Station, once a week, for Christian instruction. The Native Preacher, A. Allime, has sent me Monthly Reports of the School Examinations, which have usually been satisfactory, and written, at least once a week, to inform us of the state of the church, the congregations, and the attendance at the different meetings. I think he has been diligent, & useful. I beg to send you his last letter but one, that you may judge a little of his spirit.

There has been much controversy in India, of late, whether Missions here have been as successful as could rationally be expected. I think they have, if we take into view the preparatory work done, as well as the number of actual conversions made, and consider properly, at the same time, the obstacles to be overcome - in the utter apathy & stolidness of the people; the opposing power of the brahmans, who are reverenced as gods upon the earth; the iron barriers of caste, and time-indurated customs - and also consider well the comparative feebleness of the assaults upon these strong holds of Satan, on account of the limited number of the assailants, their weakness from the climate, from ignorance of the language to be used, and habits of thinking & acting to be met - which unfits all but first rate vigorous stout, and

too often continues a weakness. If all these things are taken into the account, I think that Missions in India have been as successful as ought to have been expected. Indeed, I rather wonder, that the Lord Jesus so mercifully regards, and so far prospers the feeble efforts of his servants; that He is pleased to gather up the little they do, and cause such an amount of real good to appear. It is not what we could wish, it is not what we labor and pray for; and, blessed be God, it is not what it will be.

I will not now go into any statistics, but mention a fact or two, of recent occurrence, to shew how the missionary strength, here, is often lessened. The last Newspapers contain an account of death, by drowning, of the Rev. Mr. Hislop, long a Missionary of the Free Church of Scotland, at Nagpore. He had gone out about three miles, to meet Mr. Semple, the Commissioner there, and assist in a geological examination of some mounds, and staying on hour or two longer than the Commissioner to continue his examination, and also to look in upon a School he was related, and darkness coming on, his horse went into a deep place in a Nullah, which had risen suddenly, by rains above, since his crossing it in the morning. He was a very valuable Missionary. The same Society are just losing, from ill health, Dr. Duff, so long a Missionary leader in Calcutta. He returns to Scotland, after a visit to some of the more Eastern Missions. I believe it is intended, if his health, after his return, shall allow, that he act as Convener of the Committee at home, so he may not be lost to the Missionary cause. Another of their Missionaries, Dr Mitchell, of Bombay, I believe, also obliged to retire; and their oldest Missionary, belonging to Madras, Mr. Campbell, is in Scotland; and they

Rottagherry Feb. 25. 1863.
Rec'd. April 1st. 1863.
Ans'd. [illegible]

have only two European Men - now where for years there were four or five. Their Native staff has however increased in number and efficiency. The Mission on the Upper Godavery of the Church Miss'y Soc. commenced about three years ago, with very encouraging prospects is brought to a close for the present at least by the sickness of the Missionaries. One of them took the jungle fever on a tour before he reached the field and both Mr. Edmonds and his wife after two or three years labor have just left for England entirely broken down. In your own Missions the Rev. Mr. Webb of Madura is at Madras for a change and Medical advice and also Mr & Mrs. Bailey from Jaffna. Mr. & Mrs. Mayou of the Reformed Dutch Church were also lately there for a similar object.

The number of Missionaries has certainly increased in the last ten years, but within the last two or three years at least has rather lessened in this part of India. It is matter of much thankfulness that Native Labourers are becoming every where more numerous and effective. Our great hope must be on a Native Army, though foreign leaders may long be necessary.

I have previously given some account of these Hills. Kotagherry is a medium as to height & climate, between Coonoor & Dotacamund. It has less rain, perhaps, than either. The hills are larger & grander than at the former; more regularly formed and more barren than at either. Many of them are almost bare rock, gneiss, or conglomerate, with some granite, and yet moulded as nicely as a baker's loaf in shape like the top of an oven, or of a flattened dome. Many however are wild and irregular. We look from steep crags and precipices upon the clouds, below us, covering the low country. On Friday we went to a hill from whence the low country of Coimbatore, and the plateau of Mysore could both visible, and the line of this

Miss'ns &c. many miles, the journey rather fatiguing.
The Lord [illegible]

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Madras Oct. 26. 1863.

Rev. D. D. Davidson D. D.

Brother

I am thankful to be able to date again from my own station; and to direct my letter to you as usual — trusting, as we have heard of your homeward progress as far as San Francisco, that you will have reached Boston before this can do so. Have read with much interest, and pleasure, your letter from the Sandwich Islands, down to April 21. from Hawaii. I do not find that you and the English Bishop have come into collission. We have accounts of his having "confirmed" the King & others. Perhaps he goes upon the plan of some of the Bishops in the East, of confirming the converts of all denominations of Christians, who for any reason wish to partake the Lords Supper in communion with the Church of England. At Jaffna members of some of the Am. Mis. Churches in the employment of English Missionaries have been thus confirmed, without forsaking their former pastors. I do not mean that they require this for all who come to the Lords table with them, but I suppose they with it, as a general rule. I hope the Bishop of Honolulu will not preach another Gospel. This would tend to unsettle the minds of the newly converted Islanders. The proposal to send a Bishop to Madagascar seems to be just out of joint by the revolution there — though I hope the good Bishop of the Mauritius may get do something in parts of the Island unoccupied by other Missionaries

I was able to call the attention of the Committee of the Board to your letter before we left Boston, but have not yet heard what action they have taken upon it.

We the Ceylon Mission have received a letter from Mr. Allen of the Madura Mission, in which he says that he came to the conclusion that he could not remain in the Madura field, and that he has accordingly resigned his connection with the Board. My own feeling is that we should not accept the resignation of any one who has been set apart to the work of the Ministry, but should rather grant him a dismission, with the hope that he may be led to see his error, and return to his work. I am glad to see that Mr. Allen has written to you, and I hope that you will be able to induce him to withdraw his resignation. I am sorry to say that I have not yet received the letter which you wrote to me from Hong Kong, but hope that it will reach me by the next mail. I am glad to see that you have been able to visit Japan, and hope that you will be able to visit China also. I am sorry to say that I have not yet received the letter which you wrote to me from Hong Kong, but hope that it will reach me by the next mail. I am glad to see that you have been able to visit Japan, and hope that you will be able to visit China also.

Rec'd Nov. 25. 1863.

I wrote Mr. Treat from Hotagherry on the 25th Ult. We left that place on the 5th of this Month, came on horseback to Coonoor and staying just one week there with our friends, proceeded on horseback down the ghaut. At the foot of the ghaut, taking a bullock-cart, we travelled through the night to Coimbatore, where we rested thro' the day and a part of the night with a kind friend. Leaving at 4 O.C. in the morning to go to the Station, five miles distant, we were in season for the 6 O.C. Train to Madras. There had been some rain to lay the dust, and the sky was overcast, so that we had a very comfortable time in a second class carriage, and arrived at Madras a little after 8 O.C. in the evening. Ten years ago, when the most expeditious mode of travelling was by Palankeen-carriages, the journey from Coimbatore of 300 miles, would have taken five or six days; and before that, when palankeens were used, quite a fortnight, even with posted bearers, and at great times the expense. So much for progress in travelling, and it helps missions. So also the communication of intelligence by Telegraph not only from one part of India to another, but from Europe. We have this morning news from London to Oct. 3. & Aden to Sept 23— and not unfrequently, instead of as in this case 23 days from London the period is less than 20 days. I could wish that the Mutiny, and other Telegrams brought better news from our beloved Country; but we must be content to let God rule the world. I may fairly say that He whose resources are infinite, and whose power is Almighty, may give freedom to the slave in his own best way and such a measure as He only can give, to the whole Country. which will be a permanent blessing

Am thankful to say that my health has been much improved by my residence on the Hills. The bronchitis & cough have nearly left me. There only remains a weakness of the chest, which, with care, will, I trust, gradually be removed, at least as far as can be expected at my age, and after forty four years in India. The want of a Missionary for Madura is most urgent; as when I am disabled there is no one to administer the ordinances in our churches, and there is too much at stake here for so weak a Mission. From its connexion with Madura & Dindigul the Mission is very important, and could not be given up without great loss to those Missions; and in itself it is fully worth one at least of the best men you can send. To say nothing of Christianpettah in which there is work enough just at hand Royapooram in its adjacent villages with an almost pural population, is as good a field for preaching the Gospel as any which I know. For various reasons many of the richer Natives in Madras City or Black Town are moving North into and beyond the Villages lying North & North of Royapooram. They are already extending near by Vepery five miles distant, where is a large heathen temple; and will soon be scattered along to Ennore, a watering place, twenty five miles further, and still on towards Pulicat. One reason of this migration is want of good water in the Town. The Seven Wells, in the Northern part of the Town, which penetrate an extended stratum of white sand lying some feet below the upper surface, are becoming deteriorated. From these wells water has long been brought by pipes to the Fort, and to supply the Shipping. But the means of supply must soon be sought from abroad. I will not however dwell on the importance of the field, even as enlarging, because it has been often insisted on. Even in the midst of the life or death struggle in our Native land I hope Missionaries are found for other fields, so one may be found also for this. It is with sincere thankfulness that I see the Churches still abounding in their benevolent contributions.

The "North Atlantic" has got yet arrived, and as the "Alabama" left Cape Town, not long since, for the Eastern seas, we have some fears she may have picked up this vessel and our Missionary friends. But as the ship is scarcely over-due, and the privateer would rather keep in the track of homeward-bound ships, than outward-bound, we are not as yet much anxious. Indeed we have some glimmering of hope that the "Vanderbilt" after watching at the Cape, may have found the Alabama. How sad that the Alabama, Florida and other privateers, should continue to burn private ships at sea, thus destroying so much property of individuals not engaged in the war and endangering so many harmless lives. The British Government seem to me to have committed two great Mistakes — one in readily recognising the Confederates as belligerents, and the other in not allowing the American Government to join them, and the French in disallowing privateering. The last telegram, that the French Govt. has entered into an alliance with the Confederates, I hope it is not true.

Dr Duff is now here, having been China, Java, Bombay &c. and across the Peninsula by Rail to Madras from Bombay. He is much better for his travels; but unable to perform any public duty, and only goes to Calcutta to leave for England. Mr & Mrs Webb are here from Madura. His health improves a little. The Bates, from Ceylon, are with us, and go home by the Steamer.

I am happy to say that I found the Congregation, Schools & Church in a favorable state on My return. The people were glad to see us again. I could not manage to come down in season for the Annual Meeting with the Board, or attempt to do much, if we had come down. I beg to hand an account by Mr. Agnew, my Native Assistant who has acted as Preacher in my absence, of the Meeting.

Mr. Winslow joins me in affectionate regards to Mrs Anderson, and other friends, as well as yourself. Yours &c. M. Winslow.

Madras, Dec. 26, 1863
Rec'd Feb. 12, 1864

609 Kotagherry, Nilgherries, Sept

The Rev. S. B. Treat,

My dear Brother,

While at Coonoor July 10.

I wrote you, giving Statistics of our Mission, and some account of the reason of our coming to these Hills. Am now thankful to say that further residence has tended to promote the object for which we came. We remained at Coonoor until the last of July making 3½ Mo's time, and then went to Cota camund 12 miles to the North, where we staid until the 27th Ult. when we came to Kotagherry. The reasons for these changes, were, the hope of benefit to health, and some saving of expense. We could get no house at Coonoor, and after the first six weeks were paying at the rate of $100. a month for board. We had an opportunity of keeping house at Cotacamund, for nearly a Month with Missionary friends from Madras; and there, for a similar time, in like manner, with another family here. The former are connected with the Church Miss- Soc. and the latter with the Colonial Society. They are both much devoted to their work, and it is a privilege to be with them. We thought it would be favorable to health also, to make a change. I was not allowed by the Physicians to go to Cotacamund, at first, as it is damper, as well as colder, than Coonoor; being some 1500 ft higher, and exposed to the Monsoon rains of the Western Coast by the vicinity of the Koondas, a mountainous range on the West, upon which the clouds burst. Coonoor shares very slightly in this Monsoon. With Cotacamund, it has a portion in the North East Monsoon, of the Eastern Coast. The former is from near the end of May to the middle of August, and the latter from early in October to the middle of December.

After being acclimated at Coonoor, we found Cotacamund invigorating, though the first two weeks there was much rain. The last two days were remarkably fine. It seemed to me

almost like breathing my native air, about the Month of October.

Kolagherry is about a medium between the other two places named, as to temperature, and much like Coonoor, as to freedom from the South West Monsoon. There is a difference of 10° in the Thermometer between that place and the colder Station, Kolagherry will be nearly 5° warmer than Cotacamund. I may add that this latter place is on a much larger scale than either of the others. It is an immense basin, whose bottom is formed of high, and many of them conical, hills, and narrow dales, rather than table land; and which is surrounded by irregular & lofty mountains. One of these Doddbet is more than 8900 feet above the level of the Sea, and 1000 feet higher than a narrow, but long, Miniature lake, which divides the settlement of Cotacamund, winding around among its finely moulded hills, and adding much to its beauty. We sailed on this lake through its length of a mile, or more, 7000 feet above the Sea. We also ascended Doddabet & Snowdon, the two highest peaks of the Mountains. From the former almost all parts of these Blue Hills, with the settlements of Cotacamund, Kolagherry, Coonoor and the Military Station of Wellington which has magnificent barracks, that cost, it is said, some $200,000 or four or five lakes of Rupees — are visible, and from the latter much of the Mysore country. At Coonoor, also, there are fine look-off points. The most elevated of these which we visited, is the Droog, that is Hill Fort a Mountain-peak, which is dome-shaped and stands as a tower at the end of one of the high outer ranges of these mountains, on the South, and looks quickly down upon the low country of Coimbatore. Its height may be 8000 feet. On the top are the ruins of an old Fort, where it is said, some of the Mysore Rajahs used to confine their State prisoners, and when they would get rid of them they threw them alive over the ramparts, into the vast gulph some thousand feet below. This hill-fortress must have been nearly impregnable

When on the Nilgherry Hills

Standing on this elevation, which is nearly ten miles from Coonoor reached by going for three or four Miles, of the latter part of the way through a heavy forest, you see not only most of the Nilgherries, but the adjacent Anamalays, and even the distant Shevaroy, and Pulneys. Some of the Anamaly peaks seem nearly or quite as high as those of the Nilgherries, and the Pulneys, resorted to by our Brethren of the Madura Mission, are equally high, and all very picturesque and often sublime. No one can think, ascend any of these heights, like cool terraces raised up from the burning plains below, for the resort & invigoration of the ill & debilitated there, without being struck with the goodness, wisdom, & power of God. Certainly it is a wonderful mercy that these retreats were made, and have been found.

Kotagherry, where we now all had 18 miles from Ootacamund & 10 from Coonoor

about a dozen garden-houses, on the swelling conical hills, which surround a deep basin, near the centre of which, on the side of a mound, is a small church. There is a small native market with several huts around it, and in various places in the valleys and on the sides of the grass wound hills are Kota-huts. Toda-munds & Budaga-hamlets & fields. The Todas are the aborigines of the hills and are supposed to number now about 1,000. Their custom of polyandra, or a woman having more than one husband — generally the brothers of a family having but one wife between them — tends to diminish their population, which is decreasing. The Kotas, about 1,000 probably more recently from the Tamil-country below, and the Budagas, say 14,000, from the Mysore, where Canarese is spoken. Nothing has been done by missionaries among these, or the Ewagers, another small hill-tribe, except by the Lutherans among the Budagas. They have labored diligently for about 25 years, and have gathered nearly 30 converts.

Their principal station is at Kotagherry, a beautiful valley between Kotacamund & Coonoor, and only four miles from the former. It was selected, and occupied, by Lord Elphinstone, when governor of Madras, for his hill-seat. We visited this station, and saw a small school of Budaga children, in a room which was a part of Lord Elphinstone's palace. It is now [illegible] pictures glazed & shaped like tiles & placed over the doors & windows. Coonoor has about fifty garden-houses, an English & a Tamil church, with a native village and market or bazaar, where many natives assemble daily.

more or less, but every week, on Thursday, hundreds, and sometimes perhaps two or three thousand, come up from the low country, with grain, sheep, goats, fowls, & other poultry &c for the fair. It is supposed that each week no less than 2000 bullocks, & 3000 donkies, come up the Coonoor ghaut, with loads on their backs, for the market. This affords, both at Coonoor, & at Dotacamund, when there is a similar fair on Tuesdays, a good opportunity to preach the Gospel, and distribute tracts.

At Dotacamund are three or four hundred garden-houses, an English & Tamil church, & English Chapel, and a Native town, containing perhaps 10000 Tamilians, Canarese, & Telugus — the former being the most numerous. The Tamil congregational church at Coonoor is under Dr Rev. Scudder, who has more than 40 members of the church. That in Dotacamund, has no regular pastor, but the Rev. H. Pope, who is engaged with his brother the Rev. G. Pope in an English School, preaches to the Tamil congregation, and the large Native congregation, and the labors of an active Missionary. Some friends urge me to take the charge, and do what I can in preaching, and work also for the Prem. at Madras. The Doctors, also, say that I ought not to try to live at Madras. But I mean to return, and make the experiment at least, for there is no one to take my place. We hope to go down early next Month. My cough has nearly left me, and I am much stronger than I was, but I am nearly 74 pounds.

For about half the time since I came to the Hills I have been engaged in revising the Tamil New Testament, in connexion with the Revision Committee, who have just finished their labors in the Nilgiris, as I was not able to join them there. Mr. Hunt, who I am thankful to say is well, keeps you acquainted, no doubt, with the state of things at Madras. The Native Assistant Mr Athine, who has charge of my Station, gives me favorable accounts of the congregations, of the Station and preaching Places, and generally of the Schools. He has had some trouble with one or two of the Church Members. I am dear Brother yours affec.

M. Winslow.

Coonoor Sept. 8.

610. Madras. Nov. 13. 1863.

The Rev. R. Anderson D.D.

My dear Brother,

I wrote you a few lines, by the last Steamer, trusting that you would have returned, before it could reach Boston. We now have the pleasure of being informed that you have returned. I thank God, who has kept you and yours in safety in your voyages and journeys.

Through the mercy of God, I am permitted again to pursue my Missionary labors; though, for a time, I shall have need to be very cautious about over-doing. Some cough still hangs about me, and tenderness of the throat, so that I cannot yet preach in the open air. Last Sabbath, I preached in our church, and the Sabbath before, after a sermon by the Rev. E.C. Scudder, I administered the Lord's Supper, and baptized four infants. Two adults, a man and his wife, were admitted to the church, who had been baptized in infancy. The man is employed by me as a Schoolmaster. The affairs of the station were very well managed in my absence by my native Assistant, and acting Preacher at Alleine. A School Visitor, Muttusamy and Reader, Thomas, have also assisted. At present, besides the Sabbath services,

including in addition to preaching, a Sunday School in the morning for the School children, and Bible Classes in the afternoon for Members of the Church and others, there is a morning prayer Meeting on Wednesdays, a Meeting with the teachers and children of the Schools on Fridays, afternoon preaching in one of the Schools on Sundays, and evening Meetings, at two of the Schools, on Thursdays & Fridays. Mrs Wyatt goes to her girls' School, Our Church at Chintadrepettah is occupied by the Wesleyans, for preaching, on Sunday morning, at 6 o.c.; by the Established Scotch Church, on Friday evenings, for prayer and exhortation, and by a clergyman of the Church of England, on the second Monday evening of each Month, for a prayer-meeting. These services are, of course, all in English, for the East Indians, and others, in the Neighbourhood, to whom I preached on Sunday evenings, for three years, after the Church was burnt. Some good, I believe, was done then, and is being done now. At least five, whom I knew or hopefully brought to the Lord, within the first three years, have died in the faith.

In the Mis. Herald for July 1. "A Danger in the Missionary Work" is mentioned and commented upon. The remarks are,

I think, good. But there seems to me reason to fear that the Danger may be thought greater than it is in reality. There was a misapprehension in regard to one or two points at the Punjaub Conference. In the first place it was thought that the Miss- were taken aback, and, in alarm, endeavored to choke the discussion; then that they used their influence with the Natives- who had stated grievances, to make a recantation the next day. As to the first some may have been too sensitive, and expressed the fear that a discussion of the kind would increase the danger it was intended to lessen. But the Miss- generally did not object to any calm statement of grievances. The explanations made the next day were voluntary, and not, as represented, the effect of pressure by the Missionaries.

There is, however, a real difficulty in the case, and some danger that it will not be rightly understood. Between the Asiatic and the European or American, there is naturally a great gulf. Christianity, giving all one heart, enables those on opposite sides of it, as to color, customs, and degrees of civilization, to shake hands over it, and to feel that all are one in Christ, one mystical body, though not amalgamated, outwardly- united, though not uniform- one in spirit, though not one in form. Most Miss- have considered this sufficient, and as there are elsewhere kings & subjects, masters & servants, rich & poor, all one in Christ, yet retaining their social position, so here the Christian Native, like others, may retain his national dress & customs, unless not heathenish, or degrading, and live in his former simple way with little furniture, in his small cabin, having but a comfy wardrobe, and eat his food with his fingers, as our ancestors did less than a thousand years ago.

But some have thought that the Native converts should be taken to their own side of the gulf, and so have encouraged them to put on European dress & live in European style. This of course can be done only with the educated. These they would take to their table and parlor & if they are ordained they would put them on an equality with the foreign Miss^y Not only as to an ecclesiastical standing, but political — making the Native Pastor a member of the Mission, with an equal voice, as to the disposal of funds, and management of all concerns.

This seems to me a mistake because Miss^y funds, furnished by the Churches, are sent to their own agents, whom they know & appoint a Mission of whom a majority may be Natives whom they cannot know. If in the necessary inequality in power, which makes some dissatisfied and the fact that in some Missions few are more elevated, they the majority even in their own Mission, can be paid above those of like attainments in other Missions, excites alienation, and prevents cordiality among worldly minded ~~Christians~~ converts. But it is not so with the spirituality minded & humble convert. He does not wish to imitate his teacher in his dress or style of living, or to have a like salary which he does not need but to imitate him in self denial & love to Christ. He easily understands, that for a Miss^y to leave his native country, and live in this foreign land though in some respects as he has been accustomed to live, is real self-denial, though he do not assume a native dress, and live in a Native hut. He knows that the Miss^y did not come among them to sink to their level, but to raise them gradually to his, so far as circumstances may allow.

Our united Chn. love — yours in the Lord — M. Ellinwood.

Madras Nov. 13. 1863.
Rec'd Jan. 1. 1864.
Ans. Feb. 16.

611

Madras Jan 27. 1864.

The Rev R. Anderson D.D.

My dear Brother

I have the pleasure of acknowledging your kind letter to our Mission with appropriations for the present year. Please accept our thanks. We shall try to do more in Vernacular Schools, especially for Girls, this year than we did the last, and hope we may do something among the women.

As soon as I can command the time, I shall write our Annual Letter, and make out also a brief Report.

My health was much improved by a residence of six Months and then benefited also by our change back; so that I am now able to preach and attend to most of my Missionary duties. My dear Wife has also derived benefit by the change.

I am thankful to say that I am now pretty nearly clear of pecuniary responsibilities, in regard to the Tamil & English Dictionary, and that, hereafter, the sales made

We were thankful dear Brother to hear that dear Mrs Anderson & yourself were well as also the Children. We will write you soon.

will be for the benefit of the Board, deducting only something less than two hundred Rupees. The sales however will necessarily be slow as only a limited number of persons require such a work I wish copies could be put in the Colleges & Seminaries of America.

Sabbath before last the 17th Inst. was our Communion at Chintadrepettah, when I received three adults, two women and one man, to the Church. The women were baptized, one being a heathen by birth and the other a Romanist. The Man had been dedicated to God in his infancy, but had lived according to "the course of this present evil world".

On the 3d Inst. was the "United Communion" of the churches of all the Missions & Congregations except the Episcopalian in Madras. It was a very interesting season. The "Week of Prayer" was very solemn, and the Meetings on Monday Evening & Saturday Evening in the Pool Benguding Hall, and on other Evenings of the week in different places, were very fully attended, and very solemn. The Church at Chintadrepettah was crowded to hear, Mr Winslow

Madras, Jan. 27. 1864.
Rec'd, Feb. 16.
March 18.

Madras April 14. 1864.

Rev. R. Anderson D. D.

My dear Brother -

I had the privilege, on the 3d Sabbath of receiving three persons to the Church at Chin[k], and expect next Sabbath to receive one or more at Kog[m]. Of those at Chin[k] two were children of Christian parents and dedicated to God in infancy. One was a heathen girl who for some time attended Mrs. H's day School for girls, and after being taken from that remembered what she had learned. Her father & mother were both heathens; but she told them she must be a christian; and when her father died, a year or two ago, he gave his consent to have her put under the guardianship of a Christian Man, who is a member of our Church. She was being thus prepared for her following her wishes in professing Christ, she applied for baptism and admission to the Church. She appeared very well, and said she had never lost the impressions she had received at School, more than three years ago. She is now about sixteen, and is employed as an Assistant teacher in the Girls School of fifty-five pupils, in the Compound of the Mission house.

It is encouraging to see the seed of truth springing up, after it has been for some time buried in a young heart. This girl is very amiable, and modest, possessing also good sense and discretion. We trust she may be enabled to honor her profession. God may perhaps remember the heathen girl

the enclosed to Mrs Gordon

in our day-school, who was baptised at Chintadrepettah when you were present. She is now the wife of a Native Minister in connexion with the Wesleyan Mission at Negapatam.

In regard to the others received it is encouraging to have the children of Church members take upon themselves the vows made for them by their parents in their early life. All our baptised children have as yet, on arriving at years of discretion, cast in their lot with the people of God and none have turned back to heathenism. The number is not large, only twelve in all, but we are thankful that having been in infancy given to the Lord and brought into the Church nominally they are led as we trust by grace to follow in the footsteps of the Elder, and by dedication of themselves become members of Christ's body.

We have baptised in the Mission about one hundred children. Of these not far from one quarter, or twenty five, have died in infancy or childhood. About the same number are scattered in different parts of the country by their parents having left Madras, or been separated from the Church — several families were in the struggle some years ago against caste. The remainder including the twelve above mentioned are mostly in Madras, or the vicinity, and I have reason to hope that those still young are being trained up in "the nurture and admonition of the Lord". I have had the privilege of uniting in Marriage eight couples, of whom one or both the parties

had been baptised by me when children.

We have sad news by the last mail from the North West of the Madras, at Amundpoor of one of the older Orissa Missionaries, the Rev Mr. Lanciers. There was a Hooley festival celebrated at that place, and Mr. Lanciers visited it with his wife & child. He was passing from one booth to another, at 8 or 9 P.M. when an Akali Sikh struck him twice on the side of the head with a club. He became immediately insensible and remained so until he died, the next morning at a quarter to six. This was on the 25th Ult. There was no provocation on the part of the Missionary who had indeed never spoken to his assailant.

The murderer at first got off, but soon apprehended. He confessed the deed, and gloried in it. His object was to revenge upon some Englishman certain injuries and indignities he had received in the army—especially for having been dismissed at one time without pay, and at another flogged and above all for having been struck with a whip by an officer for not saluting him. It is terrible to think that such a spirit of revenge can be cherished, and that it can be so executed, without warning, upon the unoffending & helpless. Great sympathy is expressed for the bereaved family & mission, and indignation against the assassin, whom the people around would have torn in pieces, had they been allowed.

One of our own Miss^ries, Mr. Burnell of Madura, has lately been attacked and beaten, but not seriously injured. I do not think there is instance of violence or any evidence of ill-will to Christianity among the people generally.

Rowan in the Lord
Mutineers

There is a degree of excitement in ~~some~~ parts of the country in consequence of a paper in different languages circulated from village to village calling upon the people to be ready to receive a new King named Veeravasantha Raya who is believed to be Vishnu incarnate. "He was born", it is said, "in Cashmere in 1864" and is, of course, now ten years old. "He has learned the 64 Sciences, and the "Language of animals. He will make "war with the Europeans, who rule the "land. Those who are not killed shall worship him. The four castes, Brahmins, Vysyas, Sattiyas & Sudras, shall bear rule". There is much of the same kind in the document concerning which it is said, "this must "be worshipped, and read by all, every "Monday, Great rewards will be given "to those who do this. All who do not "will be destroyed. We will send rain "on the earth for 18 days. All the wicked "persons will be destroyed by it. This will "take place in 1865."

The paper was handed me last year, when its circulation was first commenced, and when I was at Motagherry by the Inspector General of Police for my opinion, whether the Government should take any Notice of it, as leading to Sedition. I told him that I thought it would be best met by ridicule, & perhaps some exposure in the Newspapers, of the falsehood of the forgery, as it professed to be written after Mr. Bishop's visit to us, evidently conceived far to the South of that latitude. It will, I thought, do no serious harm though it may unsettle the minds of some

May 31.

Madras August 13. 1864.

The Rev. R. Anderson D.D.

My dear Brother

Your letter of the 21st May was received by Mr. Hunton the 25th Ult. while I was absent at Salamancaer for my health. As I could not bear the heat of Madras, my physicians advised our going to the Shevaroy Hills, near Salem. We left the middle of June, expecting to spend two or three months there. But the rarefied air did not agree with my heart-complaint. I could not breathe freely, and was losing flesh & strength. A Madras physician, who was there, advised me to try Salamancaer, as legs elevated, and chair. We did so, leaving the Shevaroys on the 18th July, and reaching Salamancaer on the 23rd We spent a fortnight with our kind friends, with no real benefit to my health.

In the meantime your letter arrived. My failing health and the uncertainty intimated in the letter as to making the Madras Mission permanent, seemed a plain indication of providence that I ought not to stay at my post merely to die in the field, without establishing the Mission; though I had never before had any intention of leaving. We came at once to Madras, arriving on the 4th at evening. We held a meeting of the Mission on the 5th and passed the following Resolutions, with the preamble.

"In consequence of the continued ill health of Mr. Winslow in his 75th year and his having tried for some months last

year the Nilgherries, and the present year for several weeks, the less elevated Hills, without any radical benefit to his disease—an affection of the heart—with other attending complaints; and having the advice of two medical gentlemen in favor of a sea voyage—

"Resolved 1. That Dr Winslow, with Mrs. Winslow, secure a passage by the Ship "Barham" now available; and proceed to England, on his way to the United States.

II. "That whatever be the prospect of Dr W's. return to his labors among the Heathen, it is quite evident, that for the present, his work is brought to a close; and that there is sufficient urgency to warrant the Mission in taking this step, without the previous consent of the Home Committee."

In reference to the letter of Dr Anderson of May 21. 1864. stating that the Prudential Committee were in doubt as to making the Madura Mission permanent, and that they had asked the opinion of the Ceylon and Madura Mission, on the subject—

"Resolved— That it is the opinion of the Mission, apart from the failing health of its present members, there is no propriety in continuing the Mission unless it is to be speedily reinforced, and made permanent"

Mr. Hunt having stated that he had on the 28 June last, in a letter to the Secretary of the Board, intimated that he would ask permission of the Committee to visit America by the end of 1866, for the benefit of his own health, and that of Mrs Hunt—

"Resolved— That Mr Hunt's application is approved."

As in a letter of April 14. which you had not received we explained fully our views in regard to sustaining this Mission we need not now go into the subject. There is a new aspect given to it by Mr. Winslow being compelled to leave unexpectedly and by the expressed wish of Mr. Hunt to be released from his present cares and labors in little more than two years. We can hardly suppose that the Committee will send out another printer; perhaps they cannot send any one to take Mr. W's place. We must leave it in the hands of the Prudential Committee.

If they conclude to give up the Mission at our daily date they should give definite instructions as to the sale of the houses & lands on which the churches and schools are and any orders they may think proper as to the Printing Establishment. It would be well if that could be transferred entire to some Society or Stock Company. How else the work needed by the Bible, Tract & Education Societies can be well done it is difficult now to see.

If some brother from Ceylon or Madura with experience could be spared to come to Madras for a two Months it would greatly relieve Mr. Hunt. I say this on the supposition that no one can be sent immediately to take Mr. W's place.

Our situation is very trying and unexpected, We ask the sympathy & prayers of yourself & the Committee. We think we are following the pillar of fire and the cloud that God is leading us though in a way we thought not of. We trust it is the providential path.

Notwithstanding the brevity of the above statement, I trust it will be apparent that we could not wait for reference to the Committee. It was, so to speak, a case of life or death, so far as a sea-voyage was concerned. I could have gone to the Cape of Good Hope; but the expense would have been no less. The necessity of my leaving was independent of your letter, and of the question of the permanency of the Mission, but certainly the doubt as to continuing the Mission did turn the scale in my mind in reference to giving up when I attempted to return to the work, which I should return to if spared, not likely to belong continued. If I could remain for a time, with only strength to superintend the labors of others, and lessen the burden of my pastoral fellow laborer, and to hold on for a longer or shorter, I would have done so; but it was evident that I could not expect to live, perhaps not many weeks, at Madras. The Doctors say that the action of the heart is too weak to force the blood into proper circulation, and therefore the lungs are choked. This is the cause of the short breathing, panting and feeling of suffocation at times, which so often seize me.

Yours ever with the greatest affection and respect

M. Winslow.

Received, Feb. 5, 1851.

614 Cape Town Oct 22nd 64.

Revd & Dr Anderson.

My dear friend,

Patience am I that the hand now low and weak upon the bed of pain cannot address you. My husbands increasing illness on board the "Barham" led him to consult his Surgeon brother ~~Dr~~ Messrs. Sewell and Ganaway of London Miss. Soc.y respecting his stay at this place - which they and the physician decided, advising

Every hour since landing (Oct 20). shows it to have been a merciful providence but until all our Ministering there is only Momentary relief to the deep sufferer - evident by on the Border land. between this and his glorious home - My thoughts & first turn to other dearer than ministering to him - but the voice that cannot speak cannot, like I would that you hear from this precious servant of Jesus - She enclosed written in smalities of time between many watchings in sleepless hours - you can peruse and candle your - look upon is made sweet by these his brief words - will you please forward the letters - 20. Nassau. St. New York - to brother Nathaniel St Mirror office
The Lord is near, in this hour of trial, comforting by Mercies - his way is love and his everlasting arms are underneath, Tho' he slay, yet we will trust in Him. My dear Lidia knows nothing of this & I cannot write, it is cruel to be absent a Moment longer - with kindest & tho love to Mrs. Anderson and yourself. Believe me

yrs affy Ellen A Wilson

Cape Town, Oct. 22. 1864

Rec.d Dec. 20.

To
The Rev.d Dr. Rufus Anderson
Sec.y of A. B. C. F. M.
Missionary House.
Boston
per Steamer U. States America

Capetown Nov 9th 1864.

Revd Dr Anderson

My dear friend,

Our dear brother Revd W. Thompson has already communicated to you the heavy bereavement through which I have been called to pass: which it is impossible to express. Almost immediately on closing that brief note to you, this precious servant of the Most High was released from pain, continued in this state wholly unconscious for nearly two hours. Prayer was offered by the Revd Dr Thompson at which there seemed tokens of consciousness

Oct 23 1864

until the close. After half an hour. thus. ~~yes~~ et sa
in quiet sleep- the freed spirit entered in the glo
unspeakable- God was there, and holy beings seen
in that sacred place, all there immortal long
were satisfied- That hour. Oct. 22d at 5½ P.M. Sa
day. Every kind ministry of Christian love was rendere
even to deferring the last sad offices until the
following Monday. P.M. at 4. o'clock. at which se
the the Clergy except. those of. English Ch. were present
& other friends.

To this last resting place. at the foot of Table Mt.
between it and the Sea. provided by Capt. G. S. Holm
Am. Brig. American Consul & to whom I feel greatly
indebted & the precious remains were borne by fo
Americans.

Owing to nature of the complaint, a voluntar. disease of
the heart, terminating in Dropsy.- causing so pa
oppression, that conversation was painful- there
a little to record of expressions. tho' the whole sp
was ever breathing, its consciousness of Eternity a
peace, and. holy communion with the blessed
Savior, seemed never interrupted- as prayer
was the life of the now sainted one.

He watched the progress of the disease with
close yet calm observation, saying when in appa
strength- "If I should be called to lie down at the Lor
it will all be well." - "Heaven is near- from there
"It is pleasant to live, but better to depart, and be
with Christ." - "It is a privilege to suffer
with our suffering Saviour." "He allows us.

deviations tho' he refused them for himself."
We can say with Rutherford "All our mitigations
of pain, were purchased by the unmitigated sufferings
of our blessed Lord and Saviour".

On the 21st He spoke an affectionate farewell
saying I may depart, when not able to speak,
with tender solicitude to the last. Last cares and
attentions to him whose course was nearly run. And
commending all who were dear to him to the care
of the Covenant keeping God - "Great is my peace"
was the repeated expression. "I can think but for a
little while connectedly - but my peace is full.
Great is my bereavement. I feel that it is a common
one, for it was not a narrow circle that
confined the sympathies, of a heart whose embrace
to affections, all for whom Christ died,
whose God called his servant, there seems a
fit resting place, peace only between the heathen
Christian borders.

I know I have your warmest sympathies
and ask your prayers. So needful. That the
trial accomplish that sanctifying effect it ale
designed by this event. What is designed of God.
that His perfect will, be accomplished -

Why Providential way seems clear - to return
direct to America - It is probable, I may leave in
the "Jessiana" near the close of the month - if
passage can be obtained in it. - The passage
homeward is usually two months - I shall be
guided by the advice of Revd Mr Thomson -

truely the Lord only point out my duty in this
hour of need. I would kneel with much gratitude
the many and tender mercies of God, in this my deep
sorrow, & that so many kind providences, which have
occurring to the dear departed, attended us all our
way, and that the compassionate & Heavenly sympathy
of God's children have been ever near.

Just now, Rev & Mrs Thompson called to see
respecting my latest news from America — and of
brother Hulbert. — then showed me a brief passage
in the Baptist paper by which I learn further that
that he has preceded this dear brother, in entering
the Heavenly Rest. —

I am just now under medical treatment
and not quite able to write, but can't allow
this mail to depart without a line to you
Will you kindly forward the enclosed letter
those of Mrs D after you can read — as I may have
mentioned what you would like to know —
I am not able to write more at present.

With very affectionate regards to dear Mrs
Anderson, ever yourself

Believe me

Yours in Him loved,

Ellen A Winslow

Cape Town, Nov 9. 1864.
Rev. G. Piggott

616

20 Nassau St.
N. Y. City. Dec. 27. 1864.

Dear Sir

Your's of the 22d Inst. enclosing
letters and papers in reference to my Fathers
decease came duly to hand. I am greatly obliged
to you for your kindness in forwarding the
papers and am sincerely grateful for your
sympathy in the deep affliction which has fallen
upon my family and myself. My Father ever
held you in the highest honor and esteem and
his sentiment is transferred to the Son as an
obligation by your kindly expressed sympathy
and interest

As you have said Sir no common man
has passed away, and ours is no common
loss yet we have great cause for rejoicing
as well as weeping. A blessed heritage
more precious to us than silver and gold
is left to us who mourn his loss in his the
example ~~of his~~ of this holy Apostle and
disciple of Christ. What a lesson his life
teaches not only of trusting faith but of

earnest diligent perseverance in his great life work. How insignificant the ambition of the world seems when compared with the holy zeal which actuated him, — how worthless its prizes beside the glorious crown of immortality which he strove after.

Yet even a worldly minded man may learn a lesson profitable to him even in this manner sense from the zeal, the diligence, the unfaltering perseverance he gave to the work he had in hand. No privation deterred no obstacles hindered — a life was too short to be given — all to be endured here too little in return for the life of eternal rest awaiting him above. — And what a blessed lesson may the Christian who leans his whole faith on Jesus learn from the life and death of this faithful servant. — All his sacrifices all his privations all his sufferings he counted nothing compared with what the blessed Saviour endured on Earth. How characteristic of my Father was that remark of his in the midst of his suffering "Christ gives us alleviation but He took

some himself." Thus even did the Holy man set before him the example of his great Redeemer. His death is a triumph as his life had been a victory for the Christian faith - and this is the consolation of those who mourn, that in that Land whither his soul holy angels have come from Earth his reward is great.

Please advise me Sir of any further communications or information you may receive.

With renewed thanks Sir in behalf of my brother my sister and myself for your kind sympathies in our bereavement I have the honor to remain

Yours truly

Marion Hamilton.

617

New York
Jan. 14th

Revd. Dr Anderson.

Revd & dear Sir

I arrived here yesterday by the Steamer "China" from Liverpool. We are sorry to learn that several letters written to relatives here respecting the last hours of my dear husband have not been rec'd.

I followed the advice of friends at Cape - in taking the last Steamer of the season for Southampton

as there would be
no passages for the
following month.

I waited a month
to find a sailing
vessel direct for
America — the only
only one at that time
refused to take
any passengers —

I cannot write
more particularly
at present — hope to
to be in Boston by Tues
or Wednesday P. M.
when I will send
you an line —

Until then I remain
Yours Respectfully
Yours truly Edward Lomas

with some one at the Mission House kindly have this letter sent to Mrs. Allen. that I may find some one to meet me - on Tuesday. I ask this favor as my sister has removed and I do not know the No of her house.

618

107 Boylston St.
Jan 18th

Revd Rufus Anderson D.D
Revd & Dear Sir,

By the goodness and mercy of God - I am once again in the dear family circle of earthly days.
I can only write this brief word this morning hoping to see you at your convenience & trusting it will not be long ere I have the pleasure of doing so. With kind love to Mrs Anderson

Believe me
Yr. Sincerely Ellen A. Winslow

619

Boston Jan 20th

Revd Rufus Anderson -

Rev and dear
Sir, I am obliged to
address you as I have
not yet learned the
name of Mr. Gordon's Successor,
while you kindly have the
letters to England forwarded -
and add - any words - needful
to Messrs Spurr, about the
note of Exchange sent to them
by my husband - for £.250.

I have lengthy written
them to send in any way they
deemed safest, - addressing

Mr. Missionary House,
Boston.

If this is not enough you will confer a favor by adding what is needful.

I send also a letter for Mr. Heard which should not be delayed — you may think it best to send via "Marseilles" — kindly change it if you think best.

For the other two letters, I know no definite address.

You shall receive my account at as early moment as I can complete them.

With kind regards
Believe me
Yrs. very truly
Ellen A Webster

Mrs. E. A. Winslow

Boston, Jan. 20. 1865.

Rec'd. Jan. 20.

Mrs. Ellen A. Winslow

620

Boston Feb. 3d.

Rec'd Feb. 7.

Rev. Rufus Anderson D.D.

Rev & dear Sir

Many thanks for the copy of Mr. Thompson's letter which you so kindly sent. I shall not acknowledge it at once as I wished to speak with you - and called at the Room - I do not think it well to go out - except under a sunny sky - therefore cannot specify an hour when I could call again - Could you mention what days you are in town - and the time when you may be at the Room -

I should be glad to
show you some Abstracts
which may be of service
in making your Notice for
the Herald.

I will copy what is said
from the journal of Dr. Lewis
for your use -

In the notes, which I have
from Sec'y Secrest - there may
be what you would like -
These are letters also which
I wrote to my friends here
&c. I am now waiting
& will mention last & may not
see you in the Annual Report

first out - page - 109 . it should be
Mr & Mrs. Hunt. &c _____
half of the year 1862. ——
according to this statement, — the both
Mr. W. and Mr. H. would have been
absent. each six months of the same
year -

In the January Herald - The facts
should be given in substance -
Dr. and Mrs. Lowrie after
their return from the Neilgherries
Oct. 14th. 1863. remained at their
station in Madras. eight months.
till June 14/64 -

By advice of the physician -
the "Shevaroy Hills. were selected -
as a place of resort - they being
within one days journey from -
Madras - The first two weeks
was favorable to Mary respect -
to Dr. Lowrie - but after the
rains Commenced - there were
unfavorable symptoms were
developed -, & they were to go
Palamancotta
2 days
to Ft. Lowrie -

dist intermediate climate on
way to Madras - The journal
of July 30th - Dr. W. writes - from
"Oppression for breath Sick
~~Continues with restless nigh~~
"Arrived safely at the house of o
dear brother and Sister John Sc
who occupy the Station here. Th
have received us with the greatest k
ness - The climate is more favora
for me than that at "Yercaud" (Shevo
Hills)
I can breathe more freely & am genera
comfortable through the day. In t
night there is an accession of feveris
symptoms or a disturbed action o
the heart which greatly quickens the pul
and causes panting for breath - Somet
followed by perspiration. I shall
therefore be likely to derive radical
benefit by being on any Hill Statio
or in any way perhaps except by g
to Sea. _____
It is all well "I would not
live always" Frequently I say -
"And let this feeble body fai
Dr. Winslow returned to Madras A
4th. -

Mrs. E. A. Winslow. 621
Feb. 3. 1865

VV

Dr. Rufus Anderson D.D.
Rec'd Feb. 7
Sec. Lit.

Mrs. Hunt, in a letter just rec'd mentions the death of "Methusaroony" the Scripture Reader at Chintadrapettah. — There were few of our Native Helpers of whom one could speak with more confidence as regards his earnestness, and perseverance in spreading the knowledge of Jesus among his fellow countrymen. He has called upon Dr. Winslow many times to visit small circles whom he have gathered, to whom he have read and explained the Scriptures with prayer, until they were brought, we have reason to believe, to the saving knowledge of Jesus. Since from these not a few have been rec'd into the church

and maintain a consistent walk
I have felt a deep and pecu
interest in him and his family
since first knowing them. -
He was unusually sensitive and tender
in spirit, and seemed as earnest
to receive instruction, as to impart
to others.

A few years since we visited
him in a lowly dwelling in the
narrow streets in the heart of Bo
ton. He he lay in the inner
apartment upon a mat spread
upon the floor made of
cloth - He was in high fever -
and unconscious of our presence
seemed not to understand
the prayer which was offered
until closing with the Lords
Prayer, in which he joined
After recovering somewhat he
was removed for change of air
to the Mission House at Chin
but was feeble for several mon

As Dr. Wildman passed one

Eng. he stood waiting; to meet them, and handed 6 rupees. to the Lord
as a Thank offering for his
recovery from his illness -

Since then. he buried a young son. mentioned in some last Notices, as asking many intently questions respecting the sufferings of Christ for sinners - and expressing his love and trust in Jesus as his Saviour.

He has proved zealous in a quiet way, stirring up the members of the church to be faithful - especially in laying by a weekly portion of their wages for Charity. which he would collect once in a month - when he came to read the reports of his labors.

His wife was very regular in attendance at the Female Prayer Meeting - and their children were carefully taught by their parents. Here a good example of a Christian family.

His sister - a member of another mission, practises to the Church at Chintadrapettah a very

nice bag 3 Silver Mounted 2 for
receiving Contributions 1 - drawn
through his Congregation.

He had been in delicate state
of health for some Months previous
to our leaving - and was one
who felt deeply the Separation
of ties which had been so
Sacred - and of so long de pest

I proposed writing him -
respecting his beloved pastor -
but - they are now no longer Separated

according to Journal of Dr. Winslow
Mutus among is the correct
Spelling — not Moothus among
as you may see it according to
my letter -

I thought you might
like to have these facts -
will they suit regards -

Believe me
Yr. Truly
Ellen A. Winslow -

Feb. 18th

Revd Dr. Anderson

Dear Sir,

I send this statement once extracts from the journal of my dear husband which you can use in any way you think best.

I fear my letter - too mixed with my own experiences I have copied journal from the commencement of his illness and all that have any bearing upon the disease of which he died -

As Dr. Mistaken

are reported Concerning it.

I thought his own
expressions respecting
himself would be prefer

I have written much
probably that you will
not use - but could not
give you the impression
I wished - of facts - of
their order - in less space

I give the names
you desire on the
opposite page with their
age and Residence

Yrs. Truly & Respt.

Ellen A Winslow

Charles Wenslow. at Royaporam
born June 5th 1839.

Myron Wenslow.
born at Royaporam
Oct. 4th 1840.

Joanna Wenslow.
Mrs. George S. King.

Harriet W.
Mrs. J. W. Dulles.

Eliza Coit
Mrs. Henry M. Leavitt

Mrs. Ellen A. Winslow.

Boston, Feb. 18. 1865.

Rec'd. Feb. 18.

Children Entered.

623

Boston Feb. 18th/65.

Revd R. Anderson DD.

Revd & dear Sir,

Called in the providence of God to leave Jaffna, from associations and labors which I deem a high privilege to be engaged in, it seems proper to ask a resignation of my connection with the A. B C F. Miss.

With the most cordial interest in the cause of Xtian Missions,

and of this Society in
particular.

Please present my
grateful acknowledge-
ments to the Committee
who conduct the affair
of the Soc^y of which
you are The Secretary.

I would ask the
kind consideration of
the Prudential Committee
respecting some suitable
Memorial to mark the
spot in Capetown S. Afr.
where rest the sacred

remains of my beloved
husband. Revd. Marion Winslow
as expressed in accordance with
his own words.
"when God called. —

There is, at present,
nothing to designate the
spot, within the iron
railed enclosure purchased
by Capt. — Holmes —
a part of which he has
kindly given for this purpose.

It may be well to mention
that a part of the enclosed
space is already appropriated
to a deceased relative of
Capt. Holmes.

Believe me
Yrs. respectfully.
Ellen A. Winslow

Mrs. Ellen A. Winslow.

Boston, Feb. 18, 1865,

Rec'd. Feb. 18.

Ans. Feb. 21

✓ Pd Cr

624

Jan 7th/70

Rev S. B. Treat.

Dear Sir,

Please accept the accompanying map for the A. B. C. F. M.s

I shall be happy to make any alterations that you may desire.

But few stations are now upon it and one represents all stations

Mrs. E. A. Winslow

Jan. 7. 1870

Rec'd Jan. 8.

Ans " 13.

of Central Turkey —
as they must be
somewhat large in
order to be seen at
a distance —

The object of the
drawing being for
pictorial representation
of the Religious of the
world — much of
detail — would break
up the breadth of color
& have therefore

omitted boundary li
of countries — and
grain only. water &c
divisions —

with best regar
Yrs. truly
Ellen A. Lo